

The Living Church

VOL. LXXXV

MILWAUKEE, WISCONSIN, OCTOBER 17, 1931

No. 25

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EDITORIALS & COMMENTS

The Simplest Way

IT NEED hardly be said that there is no more complex and complicated subject in the world than simplicity. A group of men or women may quickly agree that simplicity of life is an excellent thing, but just what constitutes it is a different matter. They may never entirely agree as to that. As a group they may decide to practise simplicity of life; but they are almost certain to do this in widely diverse ways.

For example: one very rich woman, when she goes into the poor districts of her city on social service errands, will wear cheap clothes, bought for just such occasions. This is the simplest way, she will explain to her family; the persons upon whom she calls will not notice her garments, if they are "ordinary." There may be something in this idea of simplicity. But it is far from being adequate. Newspapers penetrate to the poorest districts. The poor know pretty well what the rich usually wear. All social workers in one city have heard of the tenement hostess who said of her affluent caller: "She was nice enough, and she'd have looked nice if she'd had on her own clothes." No doubt she would have looked simpler, and actually been simpler!

Another rich woman, with the opposite conception of simplicity, will wear her "own clothes." She, too, will say: "It is the simplest way." It may be. Or again, it may not. Workers in another city have heard of the young girl who remarked earnestly to a social worker, after having inquired and been informed as to the price of her silk dress: "I can take you to a store where you can get six dresses for that!"

Perhaps there is no such thing as the achievement of simplicity in this matter—for women living "in the world," that is. Nuns and deaconesses and visiting nurses have solved the problem, or had it solved for them. Their clothes are impersonal; and, quickly indeed, are so regarded by any and all beholders. Obviously, other women cannot dress as nuns or deaconesses or visiting nurses. This would be neither honest nor simple.

What *can* they do, if their activities bring them in contact with persons much less privileged, whom they seek to help? How can they, so dress, as to have their clothes arouse no particular interest? These are questions often asked, often discussed. So far, no sufficient answers have been given.

Men are confronted with similar difficulties in the path of simplicity. A wealthy bishop who has a large and costly automobile must surely hesitate some-

times before he steps into it to be driven down to a poor and struggling little mission in the slums of his see city. A little crowd will collect to look at it while he is inside confirming a class and preaching. What do they think and say? The automobile, very often, is much more valuable than the little building that houses the mission. The chauffeur perhaps receives more than twice the salary of the mission priest. The little crowd may merely admire the automobile; they may say only that they "want one like it." But there are, beyond a doubt, two or three among them who know the mission priest and have a dawning sense of his purpose, though they are still outside. They may know also some of the members of the mission who are denying themselves actual necessities in order to contribute to the expenses of the mission. And, of course, they know who the bishop is. That large and costly automobile may puzzle them; but—and this is far more likely—it may only cause them to laugh cynically.

NO ONE knows this better than the bishop! He may and probably does wish to do the simplest thing, to go down to that mission in the simplest way. Since he has the automobile, he may well think that he would be foolish to take a trolley car. And perhaps he would. Yet some other bishop, in precisely the same position, *will* leave his automobile in the garage, and go by trolley. We can appreciate the point of view of each; we can like and respect both. But, we are obliged to grant, neither has solved the problem. They both still have their fine automobiles; and the little mission is still poor and struggling. And the simplest way is hidden.

It has always been hard to find the simplest way from the rich to the poor. We search history in the hope of discovering a period when that way was clearly defined. But we do not discover it. Then we search biography, with a similar hope. "Of course," we say, "there was St. Francis of Assisi!" There was, indeed. But those who love him best are the first to admit that we have not looked upon his like again. And his way but few could travel, even if they found it.

There are other aspects to this matter of simplicity. Not only the rich are confronted by the problem—the thoughtful and the conscientious rich, we mean; the shallow and the selfish rich never see the problem, even dimly. The simplest way is sought to many goals. The capitalist is looking for the simplest

way to the solution of the labor problem. And the laborer is seeking the simplest way to the solution of the capitalist problem. Neither finds it. In every human relation, from the greatest to the smallest, good men and women are trying to take the simplest way. In big things, they are attempting this, and many of them are trying it in very little things. Yet, scarcely any progress seems to be made. It is so hard to live simply!

This sounds like a contradiction in terms. It ought to be easy to live simply. Certainly it would be, too, if people could only agree on what living simply means. But that, as we said, is just what they appear unable to do. It all depends. For instance—in the matter of the services of the Church, absolutely divergent renderings of the same service will be described as simple by two differing officiants, or their two dissimilar flocks. The simple service is the service to which people are accustomed. This may be full Catholic ceremonial in church, or it may be "morning devotions" over the radio. One of the tremendous advantages that the children of an early generation had was that they were taught from the time they could read to "find the places in the Prayer Book." They grew up habituated to the use of a book. Such children, in later years, found no difficulty in following the Hours when present as guests in conventual or monastic chapels. They were used to "finding places" in one book, and easily did it in another.

Time was, when every member of a congregation, young and old, not only owned but always carried to church a Prayer Book. They all used their Prayer Books, too. They "found the places"—not only of the Psalms, but of everything else. Church services were simple to them, even when away from their own parish churches. The superstructure might be different, but the foundation was identical. We venture to think that a constant use of the Prayer Book, and particularly of one's own Prayer Book, actually open in the hand, might do more than much effort after uniformity to make any Church service simple to the worshipper. So much freedom is allowed within the wide limits of what is set down in the Prayer Book! People realized this more fully when they used the Prayer Book more individually. And it made for simplicity. If a stranger noted something in a service to which he (or she) was totally unaccustomed in the home parish, he did not become hysterical. Rather he remembered the frequent occurrence of the word "or" in the Prayer Book, and remained calm. Dean Hodges used to say that this word "or" was second to none in importance. People who really use the Prayer Book know how often it appears in the rubrics, or *as* a rubric. Yes: familiarity with the Prayer Book *would* be the simplest way, so to speak, to an understanding even of devotions not set down in it. That "or" covers so much.

A GREAT many persons confuse simplicity with ease. They think that the simplest way to do anything is the way that is easiest for them. This may be far from the case. For example, there is not a day in any large public library which does not see a score of men or women trying to take out books or to consult books without the customary formalities. Anyone can understand their annoyance, since they are unused to libraries, at being sent hither and yon and required to fill out slips and made to wait. But often some of them are surprisingly unable or slow to understand that all this "red tape" is really the simplest way—in a public library. Similarly in Church matters: many persons, unaccustomed to Church organization, are disturbed by our required procedures. More than one rector has found it hard to insist upon the public baptism of an

infant, whose parents wished to have the ceremony performed at home at a "christening party." He, of course, can and does explain that, the child happily being well and strong, private baptism should not be administered. But the parents are all too likely to think that he is "fussy." So with other ordinances. Even thus late in time, there are an amazing number of men and women who do not see the necessity for rules and regulations, and the reasons for them. The basic reason, of course, is simplicity. People, even Christian people, sometimes forget that our Lord Himself said that He was come not to destroy the law, but to fulfil it.

And that, surely, is simplicity: to fulfil the law. The simplest way is the Way of Christ. Men and women differ as to what that Way is. Thus, they hold diverse opinions as to what simplicity of life is, in detail. They go their several ways, each believing his way to be the simplest Christian way. No one can be perfectly right, for no one comprehends the whole Mind of Christ. But no one can be perfectly wrong, for every Christian comprehends something of that Mind. What then? There is only one answer. A daily endeavoring, not only to follow the blessed steps of the Lord's most holy Life, but also a daily studying of that Life.

THE death of George Zabriskie, former chancellor of the diocese of New York, deserves more than the usual brief mention. Mr. Zabriskie has been a power for good both in New York and in General Convention. He was an interested Churchman in many phases of the Church's work, a layman who must have afforded much comfort to his bishop, and a worker in many causes who always worked efficiently and well. God grant him light and refreshment in the land of the eternally living!

Death of
George Zabriskie

ACKNOWLEDGMENTS

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THE LATEST

The Rt. Rev. Theodore Reese, D.D., Bishop of Southern Ohio, died Tuesday afternoon according to information received.

DON'T CARRY BURDENS YOU CAN'T SET DOWN

AN AGED, weary-looking woman, with a heavy basket upon her arm, entered the train at one of the way stations. Carrying her burden with some difficulty down the aisle, she found an empty seat, of which she took possession. Instead of placing her burden upon the floor or upon the seat beside her, she continued to hold it, shifting its weight now and then from one knee to the other. A working man across the aisle watched her for some time in silence, but at last when he could stand it no longer, he reached over and touched the woman upon the arm. "Madam," he said, "if you will set your basket down, the train will carry both it and you."

How much of human nature there is in this little incident! Some people never try to "ease the burden" which circumstances has decreed shall be theirs. They insist on carrying it even when they might temporarily lay it down and ease their breaking backs, or when the whole burden might be laid upon their Lord.

—Brethren Evangelist.

Why I Go to Mass Every Sunday

By Jared S. Moore

Professor of Philosophy, Western Reserve University

CHURCH-GOING is far from popular among those who consider themselves the intellectual elite today. Upon those of us who follow the old customs the members of that exalted society look down with half-pitying, half-patronizing eyes, as upon a child playing with a doll and imagining it is alive. "How strange," they say, "that such an intelligent man as So-and-So in these enlightened days should believe all that nonsense and waste his Sunday mornings in church—but if it makes him any happier," they usually add, "I suppose it is all right." Now in making this last concession, the critic is not only slighting the intelligence of the religious man, but displaying his own ignorance of the very meaning of religion. Of course, religion should console and strengthen its devotees in their daily life; but this is rather the *product* of religion than religion itself. In its essence, religion is a direct personal relationship between man and God; and unless the emotions which accompany it are based on true conceptions it degenerates into a contemptible sentimentalism. Intellectual pride is the curse of the scholar, and to scoff at religion is an indication, not of a superior intelligence, but of a superficial intolerance. To attempt to *prove* the truths of Christianity would require a treatise, and it would be absurd to make such an attempt in a brief article; but in view of the prevalent attitude of the vast majority of so-called intellectuals, it behooves those who claim for themselves also an at least respectable amount of intelligence, and yet are accustomed to worship God after the traditional manner, to give some account of themselves before their dissentient friends. This we may do by asking and endeavoring to answer two successive questions: *Why* do we worship? and *How* shall we worship?

WHY DO WE WORSHIP?

THE custom of worship is based on belief in a personal Deity who is the source of all goodness, who loves mankind, and who rejoices in the love of His people. If there is no such Being—if God either does not exist, or is a mere impersonal force in nature, or is a personal Being who, however, cares nothing for mankind—the impulse to worship becomes a pitiable illusion; but if on the other hand there is such a Being, the urge on the part of man to seek personal relations with Him naturally follows. It is as natural to seek fellowship with such a God, and as unnatural to neglect such fellowship, as in the case of parent or friend in whom one has confidence and of whose affection for oneself one is assured. It is far from fashionable to accuse of sentimentality a young man who admits a love for his mother, and is accustomed to greet her frequently with expressions of affection and gratitude, or to scoff at him for so doing; and is considered quite justifiable, on the other hand, to condemn the ingratitude of a woman who allows her husband to shower her with affection and thoughtful consideration, and rewards him with indifference or bitter words. But to acknowledge one's obligations to the God who is supreme Love, Goodness, and Truth is usually to lay oneself open to sneers and ridicule from the self-appointed guardians of present-day intelligence.

This attitude of intolerance and contempt is no doubt largely due to indifference on the part of the scoffers; but more frequently, I think, to the reasoned conclusion that the idea of a personal God who loves mankind is no longer tenable—that if there is a rational governing Principle in the universe, a "Power not ourselves that makes for righteousness," this must be either an entirely impersonal Principle, or else a supra-personal Being who can have little if any concern for such a contemptible creature as man, dwelling upon such an inconspicuous planet as ours in an extreme corner of the inconceivably vast universe which modern science has revealed to us.

As to the objection against divine personality, it is a constant source of surprise to the present writer to find how

common it is for even intelligent persons to think that religious adults conceive of God in human, or even sometimes in corporeal, terms. No doubt many do so think of Him, but certainly not those whose reflective powers are alive. The essential attribute of personality is self-consciousness, the capacity of being conscious of oneself; all other distinctively personal qualities—intelligence, self-determination, moral sense, love, and the rest—are but necessary implications of self-consciousness. Of course, as *human* personality is the only kind of which we have any evidence in this world, we must take ours as the most intelligible symbol within our grasp of personality as it is in God; but no human being who thinks out his beliefs at all thinks of human personality as an *adequate* expression of divine personality. And how personality could ever have "emerged" in the phenomenal world unless it is grounded in Ultimate Reality, it is difficult to understand.

As to the objection that the world is too large and we too small for the God of the universe to concern Himself with our petty affairs, there is here also a strange confusion—a confusion between quantity and value. How long has it been possible to weigh Love in the balance, or to measure Fidelity with a yardstick? Is *human* love measured by the wealth, tallness, or heaviness of the beloved? What are any number of millions of light-years as compared to the yearning of one human soul for spiritual perfection? As knowledge concerning the immensity of the physical universe advances, so should appreciation of the glory of God. But though God is *Creator* of heaven and earth, He is *Father* of human souls; and it is with this latter relationship that religion is concerned—a relationship on which quantitative vastness has no bearing whatsoever.

HOW SHALL WE WORSHIP?

WHEN we come to our second question, we find ourselves in even deeper water. Even if we confine our inquiry to Christianity, there are so many conflicting denominations, each with its own type of cultus, that the impartial observer is naturally confused, and so inclined to be even more cynical than he is as to the more general question. Here again it is impossible to do more than offer a few broad suggestions.

Now there are many answers that may be given which are true enough so far as they go, and which to a considerable degree avoid the difficulty just referred to. One may, of course, approach God in the privacy of one's closet, in the solitude of the forest, in the quiet of an empty church, or even in the busy office, or on the crowded sidewalk. Furthermore, if one recognizes the special value of congregational worship, and is satisfied with the popular sentimentality that "one denomination is as good as another, since they are all aiming at the same thing," there are numerous opportunities, at least weekly, to worship God in this way.

But to say nothing of the extraordinary intellectual inanity of the "one is as good as another" idea, we meet at this point with a fundamental difference within the Christian fold as to the primary purpose of common services of worship. To the average Protestant, this primary purpose is spiritual edification, and the value of worship is judged solely according to the spiritual benefit one feels he has obtained from the experience. The sermon, therefore, is the center around which all the other elements, now regarded as merely incidental, revolve; and the chief reason offered by those who formerly were accustomed to participate in religious exercises for having abandoned this custom is that they "got nothing from them," that the sermons were impractical or intellectually weak, etc. But this, again, is a total misconception of religion. It is not what one *gets* from the sermon, or the hymn-singing, or what not, that counts, but what one *gives* out of his own heart to God. Worship is an act, not a passive state. In worship one *should*, it is true, receive grace from God; but in worship, as in the affairs of ordinary life, one gets out of it only in proportion to what one gives.

That is why to the Catholic it is the Mass only that matters. Participation in the Mass is first of all an offering to God of the supreme Oblation of Calvary, and of ourselves in union with that supreme Oblation; and it is only through participation in that Sacrifice that we feel ourselves in the least worthy of participation in the grace which God is ready freely to bestow upon His children. Sunday is accepted by the Catholic as the day set apart by the tradition of centuries for the weekly commemoration of the Resurrection of his Lord, and therefore the day most fitting for the offering of the divine Sacrifice. He can imagine no more suitable way of starting a new week than by participating in such a service of worship and adoration, nor of opening a new day or closing an old one than by a commendation of himself to Him who is Lord and Lover of souls.

The Catholic has many other reasons for going to Mass every Sunday, but this must suffice for the present occasion. There is one other aspect of our problem, however, to which it may be well to advert in closing—namely, that the unpopularity of religion and the custom of worship today is merely a sign of the times in which we at the present moment happen to live. The critic and the scoffer need to remember

that the twentieth century is not necessarily more "advanced" in the things that really matter than the nineteenth, thirteenth, or first century; though it may be vastly beyond these in scientific knowledge. Neither the present, the past, nor the future is of any vital importance as compared to the eternal. For approximately sixteen consecutive centuries, man's attention was directed to God and the spiritual world first of all. Since the Renaissance, there have been many revivals of the religious spirit, as well as many periods of religious deadness like today. But at whatever time we may happen to live—whether in the year 1300, 1931, or 2500—we are merely at one moment in the midst of infinite ages behind and before. It is the person who thinks of his own time or his own country as the greatest of all times and countries who is narrowminded: to the man whose outlook is not limited in time and space, any moment and place is but an infinitesimal element of an infinite Reality. Our descendants who live in some future period of religious revival will look back upon us as old-fashioned and narrow; just as we are too prone to look upon our ancestors; whereas as a matter of fact, we, our ancestors, and our descendants alike, are in the same condemnation, after all!

Youth Mobilized for Service

By Leon C. Palmer

General Secretary, Brotherhood of St. Andrew

THE boys and young men of the Church, through the agency of the "Advance" or "Young Men's" Division of the Brotherhood of St. Andrew, has entered upon a nation-wide campaign to put a Church weekly in every home of every parish in which the Brotherhood is represented. At the national convention of the Brotherhood recently held at Sewanee, Tenn., the plan was broached and was adopted by unanimous and enthusiastic vote. A few weeks later it was presented at General Convention and the following resolution was found:

WHEREAS, the Church press is faced by a serious financial situation due to lack of support by the members of the Church, and

WHEREAS, It is a recognized fact that education through the medium of publicity is in this modern day an accepted method of spreading Christ's Kingdom;

BE IT RESOLVED, THE HOUSE OF BISHOPS CONCURRING, That the nation-wide subscription campaign for the support of our national weeklies, including *The Churchman*, *The Witness*, *The Southern Churchman*, and *The Living Church*, to be put on by the boys and young men of the Advance Division of the Brotherhood of St. Andrew during the month of November, as a service to the Church, be commended to the attention and support of the bishops, priests, and lay members of the Church throughout the United States.

Within less than twenty-four hours after the resolution was adopted in Denver, letters were mailed out from the Brotherhood headquarters in Philadelphia to all advance division Brotherhood chapters throughout the country, describing the plan and calling upon every chapter to coöperate. Diocesan leaders in the larger centers were enlisted a few days later and supplies for the campaign are now being sent out to the chapter leaders.

It is expected that the popularity of this movement will be such as to enlist in its support many groups of older boys in parishes that do not as yet have a Brotherhood chapter but whose rectors appreciate the value of a Church paper as a channel for the religious education and inspiration of their people. The Brotherhood seeks and will welcome all such co-operation.

Briefly stated the plan is as follows: During the second week of November (November 8th to 14th) in every parish in which there is a Brotherhood chapter the members of the chapter are to go out two by two to visit every home in the parish, each pair carrying with them a folder containing a sample copy of each of the four national Church weeklies, and a four-page circular prepared jointly by the four weeklies, with one page devoted to each, setting forth the features of special

interest to possible subscribers. The way for this canvass will have been prepared by announcements and circular letters by the rector to his parishioners, and in parishes that do not have a Brotherhood chapter the rector will, it is hoped, organize some other group of older boys for this purpose.

Each subscriber will be given a receipt for the money paid and the total amount received will be remitted by the chapter to the respective Church weeklies. The chapters as well as the individual boys will not accept any commission or remuneration whatever for this service. It will be purely a labor of love with them, a practical project in the extension of Christ's Kingdom through the printed word.

The Church Weeklies, however, in recognition of their service will donate to the Japanese Scholarship Fund, promoted by the Brotherhood, an amount equal to what they would have ordinarily paid out in commissions for the subscriptions. This fund was started by the Junior Brotherhood boys in their convention at Hobart College, Geneva, N. Y., two years ago, and its purpose is to enable well known Japanese Christian graduates of St. Paul's University, Tokyo, to come to this country for two years' post-graduate work in some American university, preparing themselves for Christian leadership and service in the Japanese Church on their return. Each such scholarship costs three thousand dollars; one has been subscribed and nearly paid in already by the boys, and a splendid young Japanese leader, Andrew T. Ogawa, has now nearly completed his first year in this country on the scholarship. The plan is endorsed by the Rt. Rev. Charles S. Reifsnider, D.D., Suffragan of North Tokyo, and by Dr. Lewis B. Franklin, vice-president and treasurer of the National Council of the Church. This feature, however, is merely incidental to the real purpose of the campaign, which is to secure a subscription to at least one of the national Church weeklies from every family of every parish in the Church, so far as the influence and efforts of the Brotherhood can extend.

Full information and all supplies may be attained by addressing the National Headquarters of the Brotherhood, Church House, 202 S. 19th St., Philadelphia.

WHAT CAN prayer do for us? I answer without hesitation, *Everything*. More than one saint like St. Francis, and like Wesley, has left behind him the record that God has never refused him anything for which he seriously prayed. It can gain for us everything, not, perhaps, that we wish, but every thing that we want.

—Archdeacon Farrar.

The Hankow Flood from the "Inside"

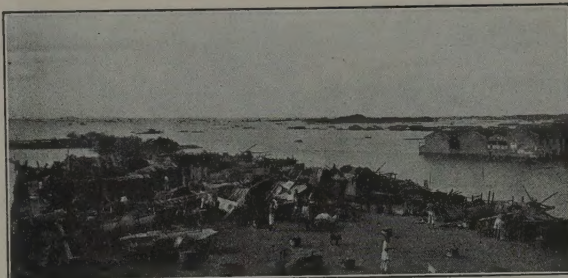
By the Rev. Edmund L. Souder

Priest-in-charge of St. John's Church, Hankow, China

A FEW YEARS AGO some of us in Wuhan went through a series of riots. This summer the mighty Yangtse has run riot, and is only now (August 28th) just beginning to show signs of a willingness to calm down! A Chinese scholar told the Rt. Rev. L. H. Roots, D.D., Bishop of Hankow, the other day that it was necessary to go back 270 years to find any rise of the Yangtse comparable to it. Thousands have been drowned, hundreds of thousands rendered homeless and penniless, and millions of dollars have been lost. At the moment of writing, this great city of Hankow is entirely under water, varying from two to twenty feet in depth. The situation almost defies description, but perhaps the painting of even a faint picture of what some of the people are going through may serve to enlist the prayers of Church people at home.

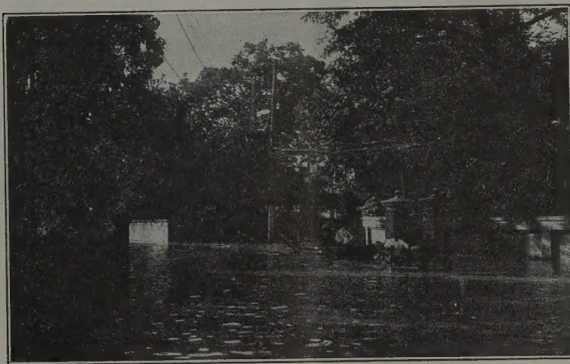
Yesterday, Miss Margaret Tetley, R.N., who is normally in charge of the medical Social Service Work in our schools, spent the day in the parish of St. John the Baptist, Hankow, where she went to inoculate our Christian people and others against cholera. She and the Chinese trained nurse covered the two miles to St. John Baptist's in a tiny makeshift rowboat, handled by the catechist, who is a candidate for holy orders, and a school servant. In order to escape the congestion on the main street, with craft of all varieties, from large junks to tubs, plying their way to and fro, they followed a somewhat longer course, which took them over low-lying ground now under twenty or twenty-five feet of water. What is normally a thickly populated district with hundreds of houses is now a wide lake, with here and there a higher building showing above the flood. In many cases the roofs above the water were being occupied by men, women, and children, who were in momentary danger of being engulfed in the deep waters should the house collapse. Many houses have disappeared into the water with heavy loss of life, for few Chinese know how to swim. Miss Tetley says the people sat there dejected, hungry, and, in many cases, sick, for they kept asking for medicines from her as she passed. Yet many of them refuse to leave their places of refuge when the government offers to convey them to dry land. On some roofs were dogs, looking hungrily into the water for anything edible that might float by.

A wind sprang up as Miss Tetley's boat crossed this open lake-like area, and it looked at times as though it might capsize. Off in the distance they could see the large brick buildings of the Union Hospital, a Christian mission institution, in which



LEFT DESTITUTE BY THE FLOOD

Household belongings thrown together by refugees during earlier stages of the flood. Later all this territory was flooded, so that the poor people lost everything—some even their lives. Though not distinctly shown in this picture the scattered objects emerging from the water are housetops.



LIKE THE STREETS OF VENICE

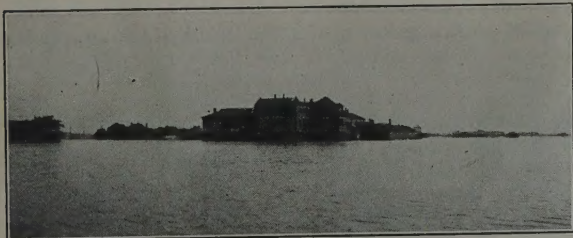
A street in Hankow before the water had risen very high. Jinrikishas were still able to compete with sampans for trade. This is within a block of our Mission Compound.

we have a minor interest. Only today I had lunch with Dr. Kundal, the superintendent, who is bright and happy in spite of what the flood has done to destroy years of patient upbuilding. He told us that when the wind blows strongly waves four feet high beat against the hospital in its unprotected position, and one part after another has gone down before this pounding. Hospitals aren't built to have the resistance of lighthouses! The water is over twenty feet deep around the hospital, and the doctors and nurses carried their patients from the first floor to the second and, when that became flooded, on to the third. One doctor lives in his third floor attic, climbing in and out the window from a raft, on which he pilots himself about the hospital "grounds." Frogs, dogs, and sometimes snakes try to climb to safety on his raft as he moves about. One day two chickens went floating by on a dead pig, but they were removed to help improve the quality of the evening meal! The Chinese nurses amuse themselves, Dr. Kundal says, by fishing in the downstairs hall of the hospital, lowering their lines from the second or third floor into the water below!

Around St. John Baptist's—for we were on our way there—which is under four to six feet of water, the conditions Miss Tetley found were really terrible. Some bodies of human beings still floated about, as well as those of animals, the filth of a great city was everywhere, and the stench was nauseating. After inoculating many people who had gathered at the church in boats, Miss Tetley went with Father Ling, the priest-in-charge, through narrow streets to the homes of some marooned communicants, where also she gave anti-toxin injections to whole families.

CONDITIONS IN WUCHANG

ACROSS the river in Wuchang the great problem is that of caring for thousands of refugees. Whereas all of Hankow is submerged, much of Wuchang is comparatively high ground, so that the city is congested with crowds of wretched people who have flocked there for safety. Some days ago, for instance, at St. Michael's (the Rev. Robert E. Wood in charge) some country people, who often come in five miles for the High Mass on Sunday, arrived not only with wives and children, aunts and uncles, etc., but also with a water buffalo, half a dozen pigs, and a flock of chickens, all of the possessions that they had been able to save before the oncoming waters. Fr. Wood,

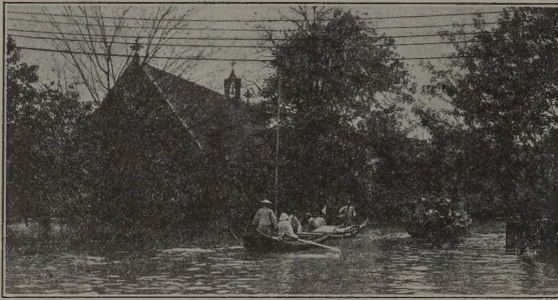


UNION HOSPITAL, HANKOW

Here in this hospital our mission has a technician, Miss Waddington, and about fifteen Chinese nurses in training. It is under 20 feet of water and has suffered severely from the beating of waves during periods of high winds. Many out-lying buildings, such as the kitchens and homes for the Chinese staff, have collapsed and disappeared into the deep water.

who is a modern St. Francis, known to hundreds in Wuchang for his love of the poor, has entertained many a "down-and-outer" in his home, but this is probably the first time he has been called upon to provide food and shelter for pigs and buffaloes!

On the beautiful Boone Compound, Mr. Kemp is in charge of the work of caring for 2,000 refugees, who are living in the



CHURCH OF ST. JOHN THE EVANGELIST, HANKOW

Mass has been said here every Sunday but one during the flood, though with the exception of the sanctuary the entire church is under water.

gymnasium, school buildings, chapel, and out-of-doors on the grass. Several children have died, and at least three have been born during the past week. A splendid piece of Christian service is going on there with the help of the Chinese and some of the foreign staff (many of the foreigners are still in Kuling at this time).

The most thrilling mission story of these days relates to St. Hilda's School, about half a mile outside Wuchang. Deaconess Clark, the vice-principal, and Miss Cox had been there a few days, although it was realized that the place would remain dry only as long as a great dike below the city kept back the waters of the Yangtse. Some kind of a premonition prompted Mr. Kemp on the night of August 19th to walk out there from Boone at about 9 o'clock to be there with the ladies in case anything did happen. It did! The dike broke, and the waters poured in with a mighty rush over miles of territory in back of Wuchang. At St. Hilda's as a precaution pianos and some other things had already been moved to the second floor of the school building, but most people had believed that the dike would hold, so that many things of value in the chapel, the library, the principal's office, to say nothing of personal possessions of the foreign staff, were at once exposed to the water. In the darkness Mr. Kemp, Deaconess Clark, Miss Cox, and the faithful school servants worked feverishly to carry what they could above the rapidly rising water. After saving many things in the school, Deaconess Clark started back toward the foreign ladies' house, walking down the steps into water to her shoulders. In one hand she held her watch, and with the other she grasped the hand of a servant. The lantern went out, so they were in darkness. They had gotten about half way to their destination in water getting deeper every minute when a sudden rush of water swept them off the path into water over their heads! Luckily they brushed into a tree, up which they clambered. For half an hour they sat in the branches, and then the plucky little deaconess, anxious to save some other things, left the servant in the tree (he couldn't swim) and struck out through the water to the home of the foreign staff, where Mr. Kemp and Miss Cox were at work carrying chairs, tables, davenport, and everything but the kitchen stove up to the second floor! The water was so high the deaconess was just able to get in underneath the top of the front door! She found Mr. Kemp swimming through the hall pushing furniture before him till he got where he could lift it out of the water and up

the stairs. The servant in the tree was more important than furniture, however, so, getting a large bookcase, Mr. Kemp and Deaconess Clark swam out through the night, and brought the man safely back on top of it, they themselves propelling it forward from either side. Yesterday the deaconess went out to the school, with eight to ten feet of water everywhere, in order to survey the damage. She rowed round the grounds in a bathtub, and then swam down the long hallway to look into the class-room, which would seem to be part of the training for the work of a deaconess that is not included in the curriculum of our training schools!

The night of the excitement at St. Hilda's, many in low-lying parts of Wuchang were drowned by the waters from the broken dike. One was an old servant of the mission. A young man of our office staff in Hankow, whose home is in Wuchang, stood from midnight until daylight in water that rose steadily to his waist, his chest, his shoulders, his neck, when, in the nick of time, he was rescued by a relative who went over in a boat from Hankow to look him up.

The Church at home will share our pride that in this time of widespread suffering, the National government of China has invited Bishop Roots to be one of a committee of seven which is to have charge of all the Flood Relief work in this part of China. Two cabinet ministers sent him telegrams, urging him to accept the important post, and he is the only foreigner out of the whole seven on the committee. The governor of the province, the mayor of the city, and prominent Chinese business men are the others appointed. Yet, though it is a great honor, it is also a heavy burden for our beloved bishop, already laden with "the care of all the churches" in these parts. Only those out

here can begin to realize the terrific load the Bishop has been carrying for the past five years, and our feeling of thankfulness for all that he is in the way of consecrated leadership is mingled with earnest prayer that God will grant him strength to bear this new and taxing responsibility.

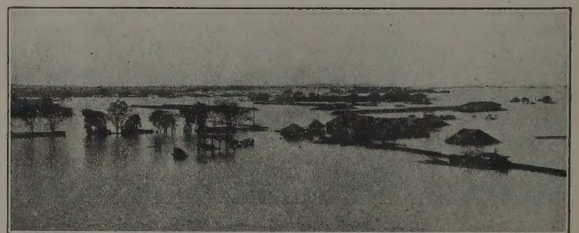
There lies the greatest comfort of such a time as this—the refuge of prayer. Just as during the siege of Wuchang in 1926 we could continue our Masses while starvation and pestilence stalked about, so today in this unprecedented flood it has been my great privilege, morning by morning, to offer the Holy Sacrifice

here on the second floor of my house with the first floor three feet under water. Last Sunday I said Mass at the English Church of St. John the Evangelist when the nave was well under water, the choir awash, and the sanctuary remained the only dry spot for both priest and people! In the midst of this distress, there is every incentive to heed the words of the Apostle: "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." We are all grateful for the generous gift of \$100,000, just announced, from the American Red Cross, which will save many lives, and we are sure, as missionaries of the Church that we are being sustained, in whatever we try to do to relieve human suffering, by the prayers of the great body of the faithful at home.



THE BRITISH BUND

This picture of the dike was taken from the customs house. The dike, visible on the right, which was built to keep out the flood, proved of no avail, as the waters continued to rise until the dike itself was submerged.



SOME OF THE FLOODED AREA

The long, low lines in the water are the roofs of rows of two-story houses. One-story buildings, which constitute the great majority, are well under water.

Findings of the Joint Committee on National and World Problems

THE JOINT COMMITTEE appointed to consider National and World Problems submitted the following findings and conclusions to General Convention on September 25, 1931, and the report was later accepted by both Houses of General Convention, and sent out for the study of Church people generally:

I

INDUSTRIAL DISLOCATION

THE VOICE SAID, Cry, and he said, What shall I cry? To the insistent calls for leadership in these perplexing times there has been silence. Business men have frankly said that wisdom is not with them; economists have brought knowledge from the past but have shed little light on the present; and statesmen have acknowledged that their programs have proved inadequate and they do not know what next to do. When our human wisdom fails, we of the Church will go to God in full confidence that He is the source of all wisdom and strength. Our first call to our fellow Churchmen and fellow citizens is a call to prayer.

When we arise from our knees, three courses are open to us:

First: To do nothing. This course is sincerely advocated by religious men who give reasons for it: especially the reasons of our human frailty and ignorance and the fear that whatever we may attempt to suggest will be found inadequate and may bring discredit upon the Church. But we cannot forget that the priests and the Levite "passed by on the other side." No place which any man can suggest will be free from criticism. But He who commends the Good Samaritan, we believe, wills to have His Church do something on the road of the world's life where multitudes are wounded in spirit and bruised in body.

Our country now faces the *third successive winter* of unemployment. It is a prospect we cannot contemplate without grave forebodings. For many of our people this approaching winter can mean nothing less than destitution, utter distress, and despair. Their savings are depleted; their credit exhausted; they must rely on private and public charity lest they and their families starve. And yet, side by side with such misery and idleness there are warehouses bursting with goods which cannot be bought, elevators full of wheat while bread-lines haunt our cities; carefully protected machinery lying idle while jobless men throng our streets; money in abundance in the banks, available at low rates. With such widespread want in a land of plenty our economists are agreed that, whatever other causes may be responsible for the depression, the high productivity of the modern machine demands a more equitable distribution of income. Our economic order has moved forward without reference to any well-conceived or socially useful plan and without proper ethical and religious sanction. The United States and the World are confronted today by a social crisis of the first magnitude.

Second: To recognize that the most disturbing fact in the situation that confronts us at present is that men who are able to work, who are competent workers, who above all things desire to work, cannot find work to do. Men are justified in believing that the community owes them—not a living, but a chance, through work, to live with self-respect. That industry must provide this opportunity, or failing that provide some substitute, is the growing conviction of every man who has given thought to what is taking place. Industry exists for serving the needs of the people. When men starve because they produce too much food, or go naked because they produce too many clothes, or sleep in the parks because they build too many houses, a way-faring man, though a fool, can see that something is wrong in our social structure. As Christians we assert in the language of a justice of the Supreme Court of the United States, that

"the right to regularity in employment is co-equal with the right to regularity in the payment of rent, in the payment of interest on bonds, in the delivery to customers of the high quality of products contracted for. No business is successfully conducted which does not perform fully the obligations inci-

dent to each of these rights. Each of these obligations is equally a fixed charge. No dividend should be paid unless each of these fixed charges has been met. The reserve to insure regularity of employment is as imperative as the reserve for depreciation; and it is equally a part of the fixed charges to make the annual contribution to that reserve. No business is socially solvent which cannot do so."

Third: To place upon the community the responsibility for the formulation and execution of a definite plan. This is no time for the Church to give utterance to generalities which are so self-evidently true as not to need stating at all; or, are so indefinite as not to be practically useful. The community, and certainly the people of Christ, do not need to be told to feed the hungry, clothe the naked, and bind up the wounds of the bruised; that will be done both in self-defence and because we are our brothers' keepers. We should all give to the point of real sacrifice. What the community needs and is seeking is the prevention of the recurrence of unemployment on such world-wide scale as that of today. Production and consumption can be so coördinated as to remove fear from the minds of the workers as to continuity of employment; as to their surviving dependents in case of death; and as to their old age. And this can be done without the loss of the benefits of individual originality, initiative, and enterprise. Enlightened management has been able, without compulsion, and without state aid, and in some cases jointly with the trade unions, to provide security of income for workers by setting aside reserves, to be drawn upon during periods of depression.

There are two methods of providing security for the workers, one voluntary, the other compulsory. There is a growing agreement that the principle of building up reserves to maintain incomes during depression be applied to labor as well as to capital. But there is wide disagreement in regard to the choice of method. We do not undertake to say that one method is right and the other is wrong; equally conscientious and intelligent men will disagree as to the method. But as Christians, our concern should be primarily for the forgotten man; the man in the smaller industries, on the farm, and the migratory worker who is in the forests today, and tomorrow is in the wheat field or the orchard. The strong labor unions are proving their value to their members, the progressive corporations are increasingly stabilizing employment for their men and women; but both these unions and corporations touch, as yet, but a small per cent of the working people of our country. By September a year ago all plans of unemployment insurance, union, employer, and joint, included approximately two hundred thousand workers, or less than one per cent of the workers who would be normally eligible for such protection. We want no privileged group in America. If, as was the case of compensation insurance for injuries, the compulsion of the government is found necessary, then we advocate the method of legal compulsion.

"We are members one of another. If one member suffers all the members suffer with him. If one member is honored, all the members rejoice with him." We are all bound together for better, for worse; for richer, for poorer. The people of the world are one great family, and the nations must learn to cooperate for the common good. We are become so intricately interdependent that there is no permanent security or permanent prosperity except in the common security and the common prosperity. In a new and impressive sense "there is neither Jew nor Greek, there is neither bond nor free: for ye all are one in Christ Jesus." And within our own nation, the same principle applies. The Nation is secure and prosperous as all share in the security and prosperity, as all have like freedom of economic opportunity. It is becoming increasingly evident that the conception of society as made up of autonomous, independent individuals, each free to seek his own ends, is as faulty from the point of view of economic realism as it is from the standpoint of Christian idealism. Our traditional philosophy of rugged individualism must be modified to meet the needs of a cooperative age.

Such are the three courses now open to us: first, to do nothing—a course we mention only to reject as unworthy of Christians; second, to recognize the security of the downmost man; third, to suggest a definite plan. The second we emphasize as a supreme ethical task of our day; the third we commend to the intelligence and the conscience of the Church and the community.

II

LAWLESSNESS AND KINDRED TOPICS

AS present conditions challenge the economic and industrial system, so the reign of lawlessness threatens the social order and is a serious call to the individual to consider his social responsibility as above all personal rights or privileges.

Within the past decade there has been an alarming increase of lawlessness in the nation. The picture is too familiar to call for reproduction here. Political corruption, widespread and defiant, has, until recently, aroused hardly more than a feeble public interest, without real concern, much less stern indignation. Racketeering has increased, without serious challenge. The enforcement of the Prohibition law has been steadily resisted, and has been accompanied by graft, corruption, lawlessness, murder, and political cowardice and hypocrisy.

The present serious conditions are in part an aftermath of the Great War, with its inevitable moral breakdown. They are partly the result of the spiritual recession which accompanies any era of great prosperity. A long period of luxury and extravagance has created a craving for sense stimulation which finds its outlet not simply through disregard for law, but in defiance of all social conventions. Inordinate and unrestrained self-will threatens the discipline of the home, and is destroying the permanence of the family.

Worst of all, those from whom we may rightly demand help in such a crisis, the very group which most desires the protection of law for the safeguarding of position and property, have lost, in great measure, the sense of social responsibility in maintaining and supporting public order. Racketeering in all its forms, for example, would cease if such citizens had the courage to refuse to purchase special privilege. Bootlegging would no longer be profitable were wealthy purchasers less generous in support of the traffic.

Lawlessness, however, issues in part out of conditions which have not always been given full consideration, such as the enactment of laws, or the failure to repeal laws, which do not command or continue to enlist public confidence, and have lost the respect and support of a majority of the people. This increases the disposition of individuals to ignore or violate laws designed to improve the social order, solely because such laws affect personal rights and liberties which individuals themselves determine to maintain regardless of social consequences.

Candor compels recognition, on the part of all Christian people, of the fact that much of the lawlessness so prevalent today arises now, as in the past, in connection with the necessity of control of the liquor traffic, although it is a distorted view of conditions which lays at the door of the Prohibition law too large a responsibility for the evils of lawlessness. The passage of the Eighteenth Amendment was attended with high hopes for moral reform and social betterment, and it is now generally recognized that the law has benefited society by abolishing the saloon, which we are convinced has actually been definitely and permanently repudiated.

There is, nevertheless, widespread and honest difference of opinion, in the nation, within this Church, and among the members of this Convention, as to the wisdom and desirability of retaining the Eighteenth Amendment and the consequent legislation in their present form.

There are those who honestly favor the retention of the law as it now stands, believing that it has accomplished great good, and may accomplish more and better results.

Others, not less devoted to the high purpose which prompted the passage of this law, believe that in its present form it ministers to disrespect for law, and to the growth of a dangerous spirit of anarchy. They feel that social reform legislation is apt to ignore certain obvious facts. Law, to be effectively enforced, must be based upon the reasoned convictions of a reasonable majority of the citizens. Eager advocates of reform do not give full consideration to the social habits of the several communities and to the problem of quickly changing such

habits by law. Those who so think would advocate modification or repeal. Upon such advocates for modification or repeal rests very clearly a twofold responsibility, namely, first to sustain the law as long as it remains the law of the land, and second, in advocating its repeal, to present some adequate substitute which will enlist the confidence and support of the people.

Christian charity demands that we should respect the sincere convictions of those who may hold an opinion in this matter contrary to our own, whatever our own opinion may be. The loyalty of Christian people should be to the principles involved, rather than to any particular method in which expression of the principles may be given.

It would not be the part of wisdom to ask the Church, in its corporate capacity, to pass upon questions of method thus involved in issues which in their nature are highly controversial and closely related to partisan politics. Churchmen may, however, urge a serious effort to provide for an intelligent discussion of the questions involved and an attempt to discover the sober, informed, and deliberate opinion of the people of the nation.

The Church has, moreover, a further clear duty, namely to lift its own members through Christ, above the necessity of restraint by law, and to make them willing to control self-indulgence, not alone for their personal good, but for the social good. This will mean a return to education in temperance as in other moral questions. The proponents of the present system have been too prone to believe that, having achieved the passage of the law, their task has been completed. Finding assurance of their hopes in the enactment of a law, they have lamentably neglected the continuous education and training which had so quickened the conscience and influenced the conduct of a former generation. The opponents of the law, on the other hand, have failed to emphasize the necessity of discipline and self-control, more especially as a social duty in consideration for the welfare of others and the good of the community.

Over-emphasis on individualism and false ideas of freedom leave selfishness unashamed. In this matter, as in the problems of industry and business, "the lack of an intelligent understanding and effective practice of the Christian doctrine of universal brotherhood is the basic evil which the Church must combat with all its energy."

In connection with the whole problem of lawlessness, in its various manifestations, it must be recognized that there has always been a tendency in America to an over-individualism which pays little or no regard to authority. As a pioneer people, and then as a democracy, we have too often interposed liberty as meaning that every man is free to do that which is right in his own eyes. Essentially, a democracy is the political expression of the spirit of human brotherhood. It ought, therefore, to mean, always, a development of the sense of social and community responsibility and duty.

We have all but forgotten this. The liberty which was secured for this nation, through the devotion and sacrifice of our fathers, has been allowed in too many ways to degenerate into license. We need Christian leadership in a return to the principles upon which our national liberties were established, and it is the clear duty of all those who are devoted to these principles to enlist in an effort to put down lawlessness of every sort, and by their own conduct aid in removing the causes out of which it arises.

The Church, therefore, urges all of its members to devote themselves to this effort with earnest prayer and persistent purpose.

III

WORLD PEACE

THE Kingdom of God is peace." As stated by the Lambeth Conference: "War, as a method of settling international disputes, is incompatible with the teaching and example of our Lord Jesus Christ. We believe that as the Christian conscience has condemned infanticide and slavery and torture, it is now called to condemn war as an outrage on the Fatherhood of God and the brotherhood of all mankind."

We rejoice that fifty-eight nations, including our own, have given vigorous and definite expression to these same principles in the Kellogg-Briand Pact which reads as follows:

"The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and re-

nounce it as an instrument of national policy in their relations with one another. II. The High Contracting Parties agree that the settlement of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them shall never be sought except by pacific means."

Language could scarce be more clear or far reaching, yet its influence on national policies to date has been disappointing and far below its possibilities.

We, therefore, appeal to our country to base its policies upon this pact, now part of the highest law of our land, pledging that we ourselves will wholeheartedly support our government in keeping its solemn pledge to settle all controversies only by pacific means.

Pacts and pledges, however, are not enough. If we are to combat the war-spirit, we must try to attack it at its source. The real causes of any war lie further back than the particular dispute or incident that sets a spark to the inflammable material that has often been accumulating for years. Among these causes the following seem to us of special importance.

The first of these is a narrow and aggressive Nationalism which ignores the rights of other nations in the determination to assert its own. Nations exist by the Will of God, not for self-aggrandizement, but for service, and their true honor lies not in the extent to which they can impose their yoke on other nations, but on the value of their contribution to the moral and spiritual ideals of the world.

The second—and perhaps the most potent—cause of wars is the fear that is the outcome of distrust. We must convince the peoples of the world that the risk involved in trusting one another is far less grave than the inevitable consequences of mutual distrust.

The most remarkable illustration of the value of mutual trust is afforded by the undefended frontier of nearly four thousand miles between Canada and the United States.

A third possible cause of war lies in economic competition and especially in the competition for the control of the raw materials of industry. Commerce ought to be and often is a bond of union between nations, but unrestricted competition, and excessive trade barriers may be causes of war. The chief corrective of this danger lies in the recognition of the economic interdependence of nations in the modern world.

A fourth cause, or at least occasion, of war is to be found in excessive armaments, which arouse fears and suspicion and can never insure safety. The world today is spending close to five billion dollars annually while our own annual expenditures are upward of 750 million, the greatest of any single nation. Such a policy ill accords with the Kellogg Pact or with the promises of the Allied Nations to Germany in the treaty of Versailles. Moreover, it is fraught with grave danger to the peace of the world. Surely it is high time we tried some other way instead of proceeding on the illogical maxim "In time of peace prepare for war." We might better follow the principle enunciated in the inscription on the gold pen presented to Mr. Kellogg when he signed the Peace Pact "*Si vis pacem, para pacem*"—"If you wish peace, prepare for peace." Peace will never come without preparation, effort, risk, and sacrifice.

The coming Disarmament Conference presents the greatest opportunity of our time. On its decisions will depend the course of the world for years or generations to come. As Christians we cannot view our country's participation with indifference and we call upon all Christian people by prayer and effort to do their utmost to encourage our government to use its mighty influence even at the cost of risk and sacrifice, to secure immediate substantial reduction of armament, and so seize this great opportunity to set forward the peace of the world.

But disarmament alone is not enough. Nations as individuals will continue to have their serious differences and if they are not to be settled by war, we must provide some other method. Just as between our several states differences are settled by judicial processes, so must it be between nations if we are ever to have an ordered and peaceful world. International coöperation and organization are essential. We rejoice to note the increasing part our Nation is taking in world councils and firmly believe that, with advantage to ourselves as well as to other nations, we could extend the field of such coöperation. We believe the time has come for a serious reconsideration of our relation to the League of Nations free from questions of partisanship or party politics. In particular, we believe that it is time we assumed membership in the world court as an evi-

dence of the sincerity of our desire for world peace and as the contribution of a great and powerful nation to the stabilization of the world.

BE IT RESOLVED: The House of Bishops and the House of Deputies concurring, that the foregoing statement be recommended for the careful consideration of the Church, and

BE IT FURTHER RESOLVED: That this Convention request the churches throughout the country to set apart Sunday, November 8, 1931, being the Sunday nearest Armistice Day, as a day of prayer and penitence, to be observed in such manner as the bishops of the several dioceses and missionary jurisdictions may approve, to the end that all the people of this Church may assemble to invoke God's mercy, to pray for His forgiveness, and to ask His guidance that this nation under God may speedily be restored to the wholesome ways of peace and happiness, of sobriety and Christian practice and obedience to His divine will.

BE IT FURTHER RESOLVED: That, in concert with the communions which have been in conference with us, we respectfully request the President of the United States to designate Sunday, November 8th, and Saturday, November 7th, as a time of prayer for all the people.

RT. REV. JAMES E. FREEMAN,
Chairman

REV. WILLIAM A. GOODWIN,
Secretary

RT. REV. BENJAMIN BREWSTER
RT. REV. CHARLES FISKE
RT. REV. G. ASHTON OLDHAM
RT. REV. EDWARD L. PARSONS
RT. REV. WILLIAM SCARLETT
RT. REV. HENRY K. SHERRILL

REV. C. F. BLAISDELL
REV. CHARLES CLINGMAN
REV. J. HOWARD MELISH
REV. HENRY D. PHILLIPS
REV. SAMUEL TYLER
REV. R. E. WOODROOFE
JOHN S. BRYAN
REYNOLDS D. BROWN
HENRY D. HARLAN
HERBERT N. LAFLIN
E. G. MOON
C. P. OVERFIELD
Z. C. PATTEN

THE NEW MISSIONARY BISHOPS

Rt. Rev. John B. Bentley, Suffragan Bishop of Alaska

THE Rt. Rev. John B. Bentley, Suffragan Bishop of Alaska, was born February 9, 1896, in Hampton, Va. He is a graduate of William and Mary College of that state and of the Virginia Theological Seminary.

Prior to taking orders, Mr. Bentley served with the American Expeditionary Forces in France, rising from the rank of private to captain in the artillery arm of the service. He began his theological studies following the Armistice, and immediately after his ordination he volunteered for missionary service in the Church and was sent to Anvik, Alaska, where he remained for five years. Then followed a brief period of service as assistant rector of the Bruton parish church in Virginia, and in 1930 he returned to Alaska and was made archdeacon of the Yukon.

Rt. Rev. Efrain Salinas, D.D., Suffragan Bishop of Mexico

THE Rt. Rev. Efrain Salinas is the new Suffragan of Mexico. He is wholly a product of the Church Mission in Mexico, and obtained his theological training at Nashotah House.

Ordained to the priesthood in 1907 by former Bishop Aves, he has been one of the most useful assistants of Bishop Creighton, whose Suffragan he now becomes in the work of the Church in the Mexican Republic.

Rev. Frederick Bethune Bartlett, Bishop-elect of North Dakota

FREDERICK BETHUNE BARTLETT is a general secretary of the Field Department of the National Council of the Church, in charge of organization and promotional work for the Church in the province of the Pacific. His residence is at Berkeley, Calif. He is a native of Connecticut, born August 23, 1882, receiving his education at Trinity College, Harvard University, and the Episcopal Theological Seminary. Following his ordination to the priesthood in 1908, he engaged in missionary work in Oregon for several years and thereafter served as rector in various parts of the country. Called as rector to the Church of St. Philip the Apostle in 1923, he was elected three years later to his present position in the National Council. As Bishop of North Dakota, Mr. Bartlett will succeed the late Bishop John Poyntz Tyler, who died a month before the assembling of the General Convention.

CONCERNING CANON 43

BY A BISHOP OF THE COMMITTEE ON CANONS

BY ACTION of General Convention, the Church now has a new canon "Of the Solemnization of Holy Matrimony." Naturally certain questions are being asked which require an answer.

First, as to the history of the new canon; it follows the logical order of former Canon 43, and contains new matter drawn both from the majority and minority reports of the Joint Commission on Marriage and Divorce, as well as some new matter introduced by General Convention itself. It begins with the duty of all ministers to give instruction on the Church's teaching regarding Holy Matrimony. This is followed by the duties of the minister towards persons applying to him to solemnize their marriage, which include instruction, their right under the laws of this Church to be married, together with the old provisions regarding two witnesses to the marriage and the official recording in the Parish Register. A new and important provision requires that the contracting parties must signify their intention to the minister at an interval of at least three days before the service.

Next is set forth the duty of a person, the security or permanence of whose home is imperilled by grievous offence of the other party to the marriage, to lay the trouble before the minister, who shall labor to effect a reconciliation. Then follows Section 3 of the present canon on the remarriage of divorced persons and its proviso for the innocent party in the case of adultery. This section will be referred to later.

The question of nullity is next considered, and nine grounds under which the Church may declare a marriage null and void are laid down. After a civil court has dealt with the question a person may apply to have a marriage declared null ecclesiastically by the Bishop acting on legal advice, or an ecclesiastical court if the diocese or district establishes one by canon. After such pronouncement, the status of the person is that of one who has never been married, but no judgment shall be construed as referring in any way to the legitimacy of children or the civil validity of the former relationship.

The last section deals with the discipline of the Church for those who have been married by civil authority or otherwise than as this Church provides. If such a person comes to the minister applying for Holy Baptism or Confirmation, or presents himself to receive the Holy Communion, it is the duty of the minister to take counsel of the Bishop who shall give his godly judgment "after due inquiry into the circumstances and taking into consideration the godly discipline both of justice and of mercy." Or the person may apply directly to the Bishop or to the Ecclesiastical Court for the recognition of communicant status or for the right to apply for Holy Baptism or Confirmation. If the decision be favorable it is also possible to have a minister of this Church bless the parties to the union.

The House of Bishops and the House of Deputies passed Canon 43 in somewhat different form. On the recommendation of a Committee of Conference the canon was passed by both Houses in the form described above, and recommendations were made regarding three matters on which they could not agree. The House of Deputies desired the signing of a promise by the contracting parties before their marriage as suggested by the commission's report. The House of Bishops rejected this but desired a regulation that at least one of the persons to be married must have had Christian baptism, of which the House of Deputies did not approve. It was agreed to recommend these two provisions to the next General Convention for their consideration. Again, the House of Bishops struck out the proviso regarding the innocent party in a divorce for adultery, while the House of Deputies retained that proviso and referred to an ecclesiastical court the decision of the person's right to be remarried. Because of the wide difference of view on this extremely vital point it was agreed to retain the provisions of the present canon for the time being, but with the strong recommendation that it be taken up by the next Convention.

It will be seen that the new matter deals with the duty of instruction on marriage, the declaration of intention three days before the service, the pastoral work of reconciliation to prevent the breaking of a home, the application of the principle of nullity by the bishop or an ecclesiastical court constituted by the diocese, and the application of the godly discipline both of justice and of mercy to those who have been married otherwise than as this Church provides.

THIS canon is intended to emphasize the necessity of the clergy being competent in pastoral theology, both in order that they may instruct persons as to the Church's teaching on Holy Matrimony, its responsibilities, and the means of grace provided through the Church, and equally that they may understand the troubles that arise in married life and be able to apply the cure of souls so that the home may be preserved and the Christian ideals of married life maintained.

The twofold aspect of marriage is presented; first, as a civil contract under the laws of the State, and as a holy, lifelong union under the blessing of God and the discipline of the Church. Whether the Church will recognize civil divorce on any grounds, even adultery, has not been finally determined, but is referred so far as possible to the next General Convention. The canon does recognize, however, that certain marriages ought never to have been entered into, and therefore could never have constituted Christian marriage. However, the Church cannot act apart from a civil court, but must await a civil judgment before pronouncing its own.

The question of nullity is comparatively recent to this Church's thinking, yet it goes back to early ages in the civil law and to the earliest period of the Church's law. The law of Moses distinctly embodies some of the causes allowed in the new canon. Others are especially advocated by the social agencies of today. Persons unacquainted with the procedure of our civil courts are naturally suspicious of the ecclesiastical application of nullity. They fear that the bars are being let down in answer to popular demand, and that over all the Church small rotas without precedent to guide them and diverging widely in practice will broadcast degrees of nullity and make the Church's discipline ridiculous. A careful consideration will show that this is impossible, and that the canon really is most conservative and hardly possible of abuse. First the civil court must have annulled or dissolved a marriage. This means that a body having the power to summon witnesses and require testimony under oath and whose records are open to inspection will have first passed on the question. In some states questions arising under our impediments to marriage are settled through a divorce. Therefore an ecclesiastical consideration will be taken on the alleged impediment rather than on whether the civil court pronounced the marriage null and void or granted a divorce. Some of the impediments are extremely hard to prove. A civil court is hard to convince and must have convincing evidence. For that reason, if a person alleged in his application to the Church that, because of the difficulty of obtaining a pronouncement of nullity, he had used the simpler method of obtaining a divorce on other grounds, it would put his whole plea under strong suspicion. An ecclesiastical court must of necessity be even more conservative than a civil one and should have absolute and convincing proof. This means that it ought to be impossible to get an ecclesiastical pronouncement of nullity unless the facts are fully substantiated. Thus, nullity cannot be made an open gate for loose interpretation and consequent abuse; it is a very narrow way of relief for persons whose right thereto is indisputable.

THE place where mercy is to be exercised is in the case of those who have broken the Church's law. There should be no temporizing with the Church's position as taken in the marriage service, but every law of God carries with it not only a penalty but also a provision of mercy and help for offenders who broke the law in ignorance or who after wilful disobedience have become penitent. Many who have been married otherwise than as this Church allows, while they were not members of it, have later come to love the Church and apply for admission to its means of grace. Some of its children who have wilfully disobeyed later come to a realization of their situation and earnestly seek spiritual help. It is as impossible for them to put away wife and child as it is for a murderer to recall the dead to life. Christ has shown us a way to deal with the erring without condoning the offence. Like her Master, the Church is not in the world to condemn the world, but that the world through Christ might be saved. For that reason the canon provides for the godly discipline both of justice and of mercy and the conditions on which they may be admitted to the means of grace with a prayer for His guidance and blessing on the lives that have been reconciled to God. It is believed that this is in accordance with the mind of Christ and will commend itself to the Church.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

THE MACINTOSH DECISION

To the Editor of The Living Church:

IN THE CONSIDERABLE DISCUSSION of the recent decision of the United States Supreme Court relating to Naturalization, there seems to be danger that the real point at issue before the Court will be lost to sight, and that hence the Court will be blamed for alleged illiberal opinions, when it is clear from a reading of the official reports that the remedy of those who are dissatisfied with the decision lies in an appeal to Congress.

Contrary to the assumptions of the critics of the Court, Justice Sutherland and those justices who agreed with him, did not assume to say what made a good American citizen, and whether or not one who refused to bear arms for the United States was deserving of being admitted to citizenship. This was not the issue before the Court. All of the members of the Court recognized that its function was to interpret the Act of Congress relating to Naturalization, since the Constitution of the United States bestows upon Congress the exclusive power to establish rules of Naturalization (Const., Art. I, Sec. 8).

The issue therefore was as to the meaning of the rules which Congress had established, and not as to what rule would have appealed to Justice Sutherland or Chief Justice Hughes. Congress has prescribed the contents of the Oath of Allegiance (U. S. Code, Title 8, Sections 381-382), and among other requirements is the following:

"That he will support and defend the Constitution of the United States against all enemies foreign and domestic, and bear true faith and allegiance to the same."

Professor Macintosh felt the necessity of qualifying the statutory oath, and that he could not subscribe to it without an explanation of the sense in which he assented to it. The point which the Court was called upon to decide was whether the qualifications and explanations were inconsistent with the requirement of the statute so that, in substance and effect, the applicant was refusing to take the prescribed oath, and was in fact assenting to different obligations. Chief Justice Hughes, in the opinion with which Justices Holmes, Brandeis, and Stone concurred, dissenting, said:

"Nor is the question one of the authority of Congress to exact a promise to bear arms as a condition of its grant of naturalization. . . . The question before the Court is the narrower one whether Congress has exacted such a promise."

This question was answered in the affirmative by the majority of the Court speaking through Justice Sutherland. Those who are dissatisfied with the outcome should not waste their time criticizing the Court. The question is obviously a close one, as to which reasonable minds can differ. Professor Macintosh seems to have felt this also, in that he was unwilling to subscribe to the oath prescribed by Congress, without qualifications, and he must therefore have felt that the qualifications were important.

An act of Congress changing the terms of the oath prescribed would clearly take care of the situation if it is felt that persons with conscientious scruples such as those displayed by Professor Macintosh should be admitted to citizenship without requiring them to violate their scruples.

Lincoln, Neb.

PAUL F. GOOD.

SOCIETY FOR HOME STUDY OF HOLY SCRIPTURE

To the Editor of The Living Church:

I SHOULD LIKE to call the attention of your readers to the Society for the Home Study of Holy Scripture. A brief notice in your columns last year led me to enroll for the course on the first part of Acts. I was much pleased with the course, for it is difficult for busy housewives and mothers (and others) to do any careful and systematic Bible reading without outside stimulus. Those lessons coming every week sent one primarily to the Bible for close reading.

I have found no one to whom I have spoken of the society who ever heard of it and am in hopes this letter may arouse interest in some who have paid little heed to news notices.

Scotia, N. Y.

RUTH P. JUCHTER.

(Mrs. Pieter Juchter)

"REGISTRATION OF SCHOOLS IN CHINA"

To the Editor of The Living Church:

YOUR ISSUE of August 15th with an editorial and an article referring to the Registration of Christian schools in China has been delayed in reaching me, but in spite of that fact, I feel impelled to reply to the article. I think the principle for which the Rev. Walworth Tyng contends is admirably answered in your very able editorial.

There are a number of inaccuracies in Mr. Tyng's article, but there is one misstatement of fact which makes an unworthy reflection on the Bishop of Shanghai. Bishop Graves' reputation needs no defense from me, but the first part of Mr. Tyng's argument hangs chiefly on this misstatement, which says that the Bishop of Shanghai has his viewpoint bounded by the city of that name. The sentence summarizing that misstatement reads, "The municipality (of Shanghai) is still the international settlement, a little independent republic."

Now, Mr. Tyng must know that the missionary district of Shanghai, named for the see city, includes the whole province of Kiangsu, and that the capital of the present Chinese Nationalist government at Nanking is within the jurisdiction of Bishop Graves, who probably at the present time has a much better opportunity of observing the workings of the nationalistic administration than any of the bishops in China.

I conclude by quoting an excerpt bearing on the general subject from a letter recently received from the city of Chinkiang, the provincial capital of the province of Kiangsu, sent me by a member of another mission: "The Methodist Episcopal girls' school had its commencement as usual, but the event was run by the government educational authorities who insisted on obeisance to the picture of Sun Yat Sen and positively refused any recognition of God, not allowing the reading of Scripture, the singing of a hymn, or the pronouncing of a benediction."

(Rev.) ROBERT A. MAGILL.

Lynchburg, Va.

"BLACK MEN HAVE NO SOULS"

To the Editor of The Living Church:

I AM CONFIDENT that if the statement attributed to the late Patriarch of Jerusalem—that "Black men have no souls"—could be traced to its ultimate source, it would be found to be a canard, possibly based upon some misunderstanding or prejudice.

In times past Protestant missionaries in Eastern lands have frequently attributed all sorts of strange beliefs and superstitions to both priests and people of the Orthodox Church, and this latest tale probably originated from some such source.

Dr. W. A. Wigram appears to be a true friend of the Eastern Orthodox Church, and for that reason I am surprised that he should give any credence to some report concerning our late esteemed Patriarch.

If Dr. Wigram will find time to trace this source and explode the bubble, he will win the gratitude of his Orthodox friends.

Charlottetown, P. E. I., Canada.

to the
he more
ach report
canard to its
in the gratitude
F. N. KAYS.

WHEN CELEBRATING HOLY COMMUNION

To the Editor of The Living Church:

SOME HUNDREDS of years ago the proper posture of Holy Communion, the priest's action was a surprise when communicating never to have heard of themselves while thoughtlessness bishop's instructions

One word people for selves!

Le

arch:
go, in answer to a request as to the celebrant when receiving the Bishops replied that as the sacerdotal function his proper position himself was standing. Some priests seem of this ruling and therefore administer to kneeling. I am persuaded they do this through and would change their custom if aware of the action. . . . ders what these priests would think should their at the Holy Table and reach up and help them. (Rev.) M. M. BENTON.

xington, Ky.

EXPEDITING THE SERVICE

To the Editor of The Living Church:

VISITORS TO PARISHES in east and west find that practically all congregations of our Church read the Psalms so rapidly that it is impossible for the mind to think upon those beautiful words and verses. Ministers ought to correct this glaring fault in the conduct of divine worship.

Also there are very few congregations that know when to stand for the singing of the hymns; consequently they are not ready to sing the opening verse. This injures the effectiveness of a hymn.

We do sing with spirit, and not sluggishly as of yore, which is very encouraging; but the worship service could be made better if the people were asked to be ready, and on their feet, with the choir. Moreover, it would be fine if they had the music of the simpler chants before them, as is easily possible now, with the new Hymnal. (Rev.) F. A. NICHOLS.

Altus, Okla.

"THE CHURCH AND POLITICS"

To the Editor of The Living Church:

WHEN PROHIBITION BECAME A TENET of the Methodist Church I was automatically banished at 50 after four generations of Methodist service, starting with my great grandfather's membership of the first Methodist church in America.

For some years I have been a worker and supporter at our local Episcopal church, St. John's, though not a member.

When at Sunday's [September 20th] service the rector read the open letter advocating official Church action on public questions from your issue of July 25th, I was profoundly moved and agitated. I saw myself an outcast from the haven where I thought I had found peace and consolation, wandering footsore and heavy hearted. When your editorial followed it was difficult to maintain composure. You have the rector's letter supporting your views expressing the firm conviction of representatives of the Church.

You have expressed in the last paragraph the whole duty of the Church if she is to function most effectively. Any departure would weaken, cheapen, and entail the tragedy of lost influence so sorely needed today.

I hope and pray sanity and appreciation of the opportunity for stimulating and deepening faith and spirituality without yielding the divine teaching to attempted substitutes and adjustments may prevail and grow from the examples of pitiful failure and loss of similar departures.

Baltimore, Md.

W. BARRY CASSELL.

To the Editor of The Living Church:

FOLLOWING THE MORNING SERVICE in St. John's Church, Mount Washington, Baltimore, Md., recently a voluntary gathering of representatives, members of vestry, and congregation, impressed by rector's sermon on the Church and Politics in which your editorial in THE LIVING CHURCH of July 25th was read, adopted a resolution commending most heartily said editorial as expressive of the conviction of rector and congregation of this church. (Rev.) R. S. LITSINGER.

Baltimore, Md.

A NEW FRENCH LITURGICAL MOVEMENT

To the Editor of The Living Church:

THE FRENCH PROTESTANTS, and still more the French speaking Protestants of Switzerland, have now become conscious that individualism in general has been exaggerated in the nineteenth century, and that a collective aspect of Christianity should be emphasized now more than ever before.

THE LIVING CHURCH has called attention to this movement several times in its European letter, but from the point of view of the writer, not always with due understanding of conditions. It has been made clear quite often that the Liturgical Movement in Germany is also connected with the revival of real Lutheranism. But it is not generally known that, in France and French Switzerland, this movement is closely connected with the better understanding of the real teaching of Calvin. It is, therefore, not only Liturgical, but also Neo-Calvinistic.

A recent publication by Dr. Pannier has shown that Calvin was not opposed to the episcopate, and there is no doubt that the time will come when there will be a demand for a re-establishment of the episcopate in the French and Swiss Reformed Churches. Indeed, the whole system of Calvinistic theology has nothing in common with the English and American form of revivalism which invaded Europe in the course of the

last century, and made American religion the sorry emotional and anarchistic phenomenon that it is too often.

I would like to call attention to a new publication called *Eglise et Liturgie*. It will be made up of pamphlets, which will possibly come at regular intervals. The subscription price to the first six pamphlets is \$1.50, which should be sent to the Rev. R. Paquier, Bercher (Vaud), Switzerland.

I am not very keen on being the intermediary, but if anyone would rather communicate with me on the subject, I will be glad to do so.

It should be one of the missions of the Church to come with a kindly guiding hand, and help our brethren on the Continent to recover some of the treasures that they threw away with undue haste, when they left the Roman Church four hundred years ago. It would have been better for us, and for them, if they had retained the episcopate and a more religious Liturgy; and no doubt if we had been united with them our theological thinking would have been less fragmentary, and less muddled.

New York City.

(Rev.) J. A. MAYNARD.

"INDUSTRY ADRIFT" STATISTICS

To the Editor of The Living Church:

NEED YOUR EDITORIAL, *Industry Adrift*, in a recent [September 5th] issue of THE LIVING CHURCH, and particularly that part of it in which you discuss the displacement of men by machinery, may I call your attention to some information gleaned from reports of the Bureau of the Census?

In 1900, when the population of the United States was about 75,000,000, six per cent of the people, or approximately 4,500,000, were employed in factories, and the average yearly pay was \$426.

In 1929, with a population of 120,000,000, seven per cent, or 8,400,000, were so employed, and the average yearly pay was \$1,318.

In 1900, about one-third of the population, 25,000,000, lived in the cities. Today about seventy per cent, or 84,000,000, are residents of the cities. Of this increase of 59,000,000 city dwellers, 14,000,000 have evidently come from the rural districts, and the additional increase in population of 45,000,000 have joined them.

In a recent address before the National Metal Trades Association, Franklyn Hobbs, of the Central Trust Co., said "this absorption has been made possible only through the introduction of machinery."

In a recent study of the printing industry, Prof. Elizabeth Baker, of the Columbia University Council for Research in the Social Sciences, found that "skilled labor, so far from being displaced, is actually in greater demand because of the introduction of automatic mechanism," and the average displacement of unskilled laborers has been only 6.7 per cent over a period of five years.

You mention a steel pipe manufacturing concern that, by the use of machinery, is able to produce as much with five men as it formerly produced with 100 men. Is it not possible that the use of this pipe has grown so great that, in order to supply the enormously increased demand, even more men are employed than formerly?

With the recent increase in the use of steel pipe for oil, gas, and other conduit lines, it is quite probable that the demand is fully twenty times as great, if not more.

The same thing is possibly true of the glass industry, which you also mention.

Though you do not mention it in your editorial, it has often been charged that with every addition of labor-saving machinery, the worker has received a smaller percentage of the value of what he produces.

The 1900 census disclosed that the pay envelopes of the workers in factories then contained seventeen per cent of the value of the output.

Each successive census of manufactures has shown that this percentage has averaged from sixteen to nineteen per cent, and that over the thirty-year period the worker has received an average of \$17 out of every \$100 of manufactured goods sold; and, as shown above, his average pay has increased 200 per cent.

England and Germany have installed only half as much labor-saving machinery as has been introduced into American business, and the percentage of unemployed has increased more rapidly in those countries than in the United States.

Minneapolis, Minn.

J. F. HAYDEN.

REPENTANCE for transgression is good, but law-abiding is better.
—Nashville Christian Advocate.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

EVANGELISM

Sunday, October 18: Twentieth Sunday after Trinity.

St. Luke the Evangelist

READ II Timothy 4:5-15.

ST. LUKE was a beloved physician (Colossians 4:14) and also an evangelist. He wrote the gospel which bears his name and he was the faithful companion of St. Paul and wrote the Acts of the Apostles. Tradition makes him also an artist. The Gospel according to St. Luke is the most complete life of Jesus Christ, and the Acts gives us an inspired account of the work of His followers. Certainly these two books bring to us evangelism in the best sense, and they call us all to a blessed service in making our Lord's life and words and works known to all men. We are to accept the precious truth of Christ as the Redeemer of the world and then seek to lead others to Him. There are some evangelists who give their whole time to preaching the Gospel. There are groups of men, commissions on Evangelism, who seek to make the Gospel story the chief message in all our churches. But every Christian should by his life and work be a "witness," bearing testimony to the truth concerning Jesus Christ (Acts 1:8).

Hymn 502

Monday, October 19

READ I Corinthians 15:1-8.

EVANGELISM means declaring the Gospel, the Good News of the salvation of men by Jesus Christ who died for our sins. It is well to hold fast to this great truth, for in these modern days there is, by some, a departure from it, who disregard the death of Christ and His resurrection, and claim that we are saved by the power of His life and by obedience to His laws. In our service of the Holy Communion it is distinctly declared that God's only Son Jesus Christ suffered death upon the Cross for our redemption and made there by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. "There is life for a look at the Crucified One" (St. John 3:14, 15). Hence we receive the Holy Communion as a pledge of God's pardon for our sins, a Memorial which Christ has commanded us to make. And hence we rejoice and give thanks that we are made heirs, through hope, of His everlasting Kingdom by the merits of Christ's most precious death and passion.

Hymn 333

Tuesday, October 20

READ St. Matthew 24:12-14.

HERE is the message which is to be proclaimed throughout the world. Evangelism is the work of the Church. She is to go into every place where man is found and preach the Good News. So we find our missionary task (or rather privilege) laid out for us. From time to time we have great conventions where the missionaries tell of the results of their preaching, and the best ways of converting the world are talked over. And so each member of the Church is called to work diligently to do his part in leading others to God. It is inspiring to realize how this evangelism is being carried on by thousands all over the world. It is the chief work of man, a work of more importance than eating and sleeping, for it relates to human emancipation, and by the divine message only can the evils of the world be overcome.

Hymn 474

Wednesday, October 21

READ St. Luke 1:68-79.

WE ARE being saved. It is a constant and blessed process. Hence evangelism not only calls us to accept the salvation of Christ through His death upon the Cross, but to grow in all the blessed graces of Christianity. It is a comforting gos-

pel. It gives courage and strength. It is a fellowship with our blessed Lord which saves us from loneliness. It leads us to study the Bible. It calls us to precious hours of worship in church and it brings us to our knees in the silence of our evening devotions. It shows us how to endure and teaches us how to meet the enemy. It brings peace within and patience with outward experiences. The Gospel is so infinite in its power that it brings the whole life into the sunlight of the Master's love and binds us together even as we are bound to Him.

Hymn 224

Thursday, October 22

READ St. Luke 9:57-62.

GO THOU and preach the kingdom of God"—so the Lord spoke to the man who had a half-hearted desire to follow Him, but who wished to wait until his family matters were settled. It shows how important the Master counted the Gospel proclamation. Here is the Lord's program for every Christian. It may be carried out in many ways. Daily prayer can be offered for one who is not a Christian. A letter or message may be sent to comfort one whose faith is failing. A direct appeal can be given. A Rescue Mission may be started, and what a blessing these Missions are! But the call is for the one important thing in life, the thing which St. John the Baptist made his mission (St. Matthew 3:2), and the thing which Christ Himself preached (St. Matthew 4:17). The Kingdom of Heaven, the Kingdom of God! To have a share in bringing that Kingdom—could any human ambition reach so lofty a consummation?

Hymn 107

Friday, October 23

READ St. Luke 23:39-43.

LORD, REMEMBER ME when Thou comest into Thy Kingdom!" A piteous cry from a dying man who had no idea what the Kingdom would be. But what a full and glorious response from the King! "Today—with Me!" The Kingdom of God within (St. Luke 17:21), the rule of Christ in the heart and life, the presence of God practised, the peace of sins pardoned—how endless the messages! "It is in God that we find Heaven," wrote a devout French theologian. We pray, "Thy Kingdom come," and what if it be already established! Evangelism points not only or chiefly to future bliss, though that is assured, but to a blessed Presence speaking through the centuries with a never-silent Voice: "Lo, I am with you always!"

Hymn 326

Saturday, October 24

READ Revelation 19:11-16.

IN VIGOROUS language did the Voice from the throne speak, but the message is clear: "King of kings and Lord of lords." At last the march shall end, at last the battle cease, and as each trusting saint passes from earth to Paradise the multitude is increased and the great Day draws nearer. The evangel must be sounded throughout the world. The Redeeming Christ must be crowned as supreme in every heart and in all the nations! "A vague gesture?" But listen—the hosts of Heaven lead the anthem and millions join and sing: "Holy, Holy, Holy, Lord God of Hosts! Heaven and earth are full of Thy glory!" The redemption of Jesus Christ can never cease while earth endures, nor can the message be silenced. We go out as evangelists to claim the world for Christ. He is King—the world's King, your King and mine!

Hymn 251

O Thou glorious Christ, even in the chaos of bitter cries of doubt and fear we proclaim Thee as King whose love and power alone can solve human problems and open the way to peace. Make me bold, yet humble, as I preach Thy Gospel and call upon the sinful and sorrowing and troubled to trust and worship Thee. Amen.

BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

QUAKERS have been potent contributors to social work both as individuals and as a Society. In *The Quakers as Pioneers in Social Work* we have a thoughtful study of their contributions to education, prison reform, temperance, slavery, justice in trade. Written in 1911 by Dr. Auguste Jorns, the part played by the Society of Friends during the World War has renewed interest in the book and has led to its present publication through an excellent translation by Thomas K. Brown, Jr. To its credit Quakerism has never dissociated industry and social life from the religious sphere of action. It was the ultimate utilization by other groups of the experience which the Quakers gained in the limited confines of their own communities that lent to their social work its wider significance. As Mrs. Amelia Mott Gummere says in her appreciative introduction, preventive measures were the great contribution inaugurated by Quakerism as here studied and "this is the only course to be studied today." The obscuring of the evidence of their originality in social action has been due to the frequency of their coöperation with others. It still seems to be their mission to strengthen the world's sense of social responsibility (New York: The Macmillan Co. \$2.00). C. R. W.

FRIEDRICH NIETZSCHE. By George Burman Foster. Edited by Curtis W. Reese. New York: The Macmillan Co. 1931. Pp. 250, \$2.50.

THIS POSTHUMOUS WORK of the famous Chicago professor, who died in 1918, will be reckoned among the best critiques and interpretations of the many-sided and baffling philosopher. It is an original treatise, relying on the author's profound study of Nietzsche, and giving a clear presentation of Nietzsche's philosophy, as it varied with the three distinct periods of his life.

The first period Dr. Foster describes as

"the period in which Nietzsche cherished an *uncritical pessimistic voluntarism*, and cured life's hurt with art."

This was followed by

"a period of *semi-critical evolutionistic intellectualism*, labeled now the Intellectual Period, now the Period of the Positivist Nietzsche, now the Aesthetic-Critical-Apollonian Period, now simply the Rationalistic Period. It comprises the years 1876-1883."

The third and final period has been designated as

"the period of a *critical optimistic evolutionistic voluntarism*. This period has been defined, now as the Ethical Period; now, as the Second Period of the Metaphysical Nietzsche; now as the Physiologic-Aesthetic-Neo-Dionysian Period; now as the Optimistic Period."

Such minute and varying analysis, coming from different wings of interpretation, suggests the many-sidedness of Nietzsche's inconsistent philosophy, and the need to balance earlier teaching with later. There is certainly some incoherence in a "message" which Dr. Foster describes as "distinctly Hellenic, distinctly Roman, distinctly that of the Renaissance, distinctly Neronian, distinctly antichristian and antidemocratic."

Elsewhere Dr. Foster asserts Nietzsche's

"hatred of morality, socialism, democracy, feminism, intellectualism, pessimism, Christianity, as he understood them. He hated with abysmal hatred all of these, because they softened, or eliminated, or neutralized, that struggle among the will-centers which, in his belief, was the *sine qua non* of overcoming the decadence of his day."

The unsophisticated reader may wonder how a professor in a school of Christian theology could, apart from some keen criticism, present so sympathetic an appreciation of so negative a philosophy. We must remember that Dr. Foster had come to hold that "any alleged super-human reality is an empty abstraction." We may agree in finding in Nietzsche's "message"

much needed criticism of our present civilization, yet may hesitate to regard his oracular utterances as the solution of our difficult world problems.

Of particular interest is Dr. Foster's assertion that Nietzsche fails largely to understand Jesus. Had Nietzsche perceived the revolutionary spirit in Jesus, how He "came to send fire on the earth," that He was "a revaluator of values," that Jesus also "lived dangerously," he might have found in the Teacher of Galilee, not one upon whom to pour contempt, but a kindred spirit.

It is this blindness of Nietzsche, this apparent desire to shock his readers, this depreciation of what the noblest Christians have regarded as life's highest values, the good, the beautiful, and the true, that lead many to agree with Dr. Joseph A. Leighton, that "Nietzsche's works are brilliantly written, but contain no coherent philosophy."

Read with discrimination, the present volume will be a valued addition to the critical literature of the many writings of the author of *Thus Spake Zarathustra*.

FRANCIS L. PALMER.

THE VISION OF VICTORY. By the late Rt. Rev. Richard H. Nelson, Second Bishop of Albany. Milwaukee: Morehouse. \$2.50.

THIS small volume is a timely interpretation, on broad and deep lines, of that timeless record in the Book of Revelation. For clergymen tangled in the maze of individualistic interpretations, or for laymen who sidestep this part of the Bible as too deep or too fantastic for them, this final work of Bishop Nelson's is a relief and a source of enlightening comfort. The Bishop wrote it in his last weeks of retirement, when he had time to think over the present outlook of the Church and her position with regard both to the Heavenly Vision and to the World of Today. He gives little attention to the human and natural origins of the Book and, instead of turning the mind backward to the biological and psychological genesis of apocalyptic writings (of which the Western Church is surely overfull), he directs us forward to the objective reality toward which St. John and all loyal Christians are aiming. What a refreshment this little volume is to one who seeks the real and deeper meaning of the Revelation!

W. S. H.

DOCUMENTS ON CHRISTIAN UNITY: Second Series. Edited by G. K. A. Bell, Bishop of Chichester. Oxford, 1930. \$2.50.

THOSE who are familiar with the first series of Bishop Bell's *Documents on Christian Unity* will welcome this second volume, containing, as it does, reports of the World Conference on Faith and Order; the Malines Conversations, documents relating to the Old Catholic Churches; the Free Churches; the Moravian Church; and the South India scheme. The Bishop in his preface reminds his readers that "a great deal has happened in the field of Christian Unity since this work was first published in 1924," and that "the new series includes fifty-four fresh documents and adds another chapter to the story of the movement for the reunion of Christendom."

H. N. R.

THE CALL OF CHRIST (Milwaukee: Morehouse, \$.90 cloth; \$.45 paper) is the book edition of the Holy Week addresses given by the Bishop of Chicago at the Garrick Theater, Chicago, in 1931. They are written in the stirring and appealing style so characteristic of Bishop Stewart, and those who were fortunate enough to hear them must have felt their hearts burn within them as they heard the call of Christ to allegiance, fellowship, service, communion, and sacrifice.

R. T. F.

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

Editor, FREDERIC COOK MOREHOUSE, L.H.D., Litt.D.
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SUBSCRIPTIONS

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OTHER PERIODICALS

Published by Morehouse Publishing Co.
THE LIVING CHURCH ANNUAL. A Church Cyclopedla and Almanac. Annually, about December 15th. Prices: 1931 edition, \$1.00 in paper, \$1.50 in cloth; 1932 edition, \$1.85 in cloth, no paper binding. Postage additional.
THE GREEN QUARTERLY. The Anglo-Catholic Magazine. Quarterly, \$1.50 per year. Single copies, 40 cts.

Agents also for (London) Church Times, weekly, \$3.50; and The Guardian, weekly, to the clergy, \$3.75, to the laity, \$7.50.

Church Kalendar



OCTOBER

- 18. St. Luke Evangelist. Twentieth Sunday after Trinity.
- 25. Twenty-first Sunday after Trinity.
- 28. Wednesday. SS. Simon and Jude.
- 31. Saturday.

NOVEMBER

- 1. All Saints'. Twenty-second Sunday after Trinity.
- 8. Twenty-third Sunday after Trinity.
- 15. Twenty-fourth Sunday after Trinity.
- 22. Sunday next before Advent.
- 26. Thursday. Thanksgiving Day.
- 29. First Sunday in Advent.
- 30. Monday. St. Andrew.

CALENDAR OF COMING EVENTS

OCTOBER

- 17. Erie Lay Conference at St. John's Church, Franklin, Pa.
- 18. Long Island Clergy Conference at Garden City.
- 22. Educational Day of diocesan Woman's Auxilliary at Trinity parish house, Philadelphia.
- 24. Long Island Laymen's Conference at Garden City.

NOVEMBER

- 1. Teaching Mission on the Great Commission at St. Mary's Church, Birmingham, Ala.
- 11. Catholic Congress Regional Conferences at Grace Church, Newark, N. J., and at All Saints', Ashmont, Boston, Mass.

CATHOLIC CONGRESS CYCLE OF PRAYER

OCTOBER

- 26. Order of the Holy Cross, West Park, N. Y.
- 27. St. Paul's, Brooklyn, N. Y.
- 28. St. Mary of the Angels', New York City.
- 29. St. John's, Wellsville, N. Y.
- 30. Community of St. Saviour, San Francisco, Calif.
- 31. St. George's, Philadelphia, Pa.

APPOINTMENTS ACCEPTED

HARDIN, Rev. DURRIE B., formerly rector of St. Paul's Church, Orange, Tex.; to be rector of St. Paul's Church, Prince Frederick, Calvert Co., and Christ Church, Port Republic, Calvert County, Md. Address, Prince Frederick, Md.

LINSLEY, Rev. JOHN C. W., formerly missionary at Zamboanga, P. I.; has become priest-in-charge of St. Luke's Church, Manila. Address, Box 3022, Manila.

NAUMAN, Rev. CHARLES W., formerly of New York City; has become assistant at St. John's Church, Elizabeth, N. J. Address, 61 Broad St., Elizabeth.

SHANER, Rev. FRANCIS B., formerly rector of Trinity Church, Lawrence, Kans.; has become rector of St. Thomas' Church, Sioux City, Ia.

THOMAS, Rev. WILLIAM A., priest-in-charge of Trinity Church, Kingman, Ariz.; to also have charge of St. John's Mission, Needles, Calif. (L.A.)

WANNER, Rev. MERVIN L., formerly priest-in-charge of St. Matthew's Mission, Fairbanks, Alaska; to be priest-in-charge of St. George's Mission, Cordova, Alaska. Address, Cordova, Alaska.

WRIGHT, Rev. EDWIN P., formerly priest-in-charge of St. Philip's Mission, Putnam, Conn.; to be rector of St. Paul's Church, East Orange, N. J. (Nk.) Address, 208 Renshaw Ave., East Orange, N. J.

RESIGNATIONS

FARRAR, Rev. CHARLES E., as rector of Christ Church, Eureka, Calif. (Sac.); to retire. Address, Berkeley, Calif.

PALMER, Rev. JAMES A., as rector of Holy Trinity Church, Spokane, Wash. (Spok.) New address, 6631 Neptune Place, La Jolla, Calif.

NEW ADDRESSES

CHRISTIAN, Rev. GUY D., formerly of Owen, Wis.; Marshfield, Wis.

LYNCH, Rev. ROBERT LEBLANC, librarian of the diocese of Massachusetts, formerly 378 Riverway; 1213 Beacon St., Boston.

SWAN, Rev. THOMAS E., chaplain U. S. A., has been transferred from the 1st Cavalry Division, Fort Bliss, Tex., to Fort Logan, Colo. Effective immediately.

TEMPORARY ADDRESS

LARNED, Rev. ALBERT C., rector of St. Margaret's Church, Brighton, Boston, has been granted a six months' leave of absence on account of illness. Address, Griswold Ave., Bristol, R. I.

DEGREES CONFERRED

NASHOTAH HOUSE.—At the semi-annual meeting of the Corporation and Board of Trustees, October 6th, the degree of D. D. (*honoris causa*) was conferred on the Rt. Rev. Efraim Salinas (Class of '13), Suffragan Bishop of Mexico; the Rev. James Francis Kieb (Class of '03) of Honolulu, T. H.; and the Rev. Don Frank Fenn (Class of '15) of Baltimore, Md.; a D.C.L. (*honoris causa*) on the Rev. Canon Howard B. St. George, D.D., LL.D., professor of Ecclesiastical History and Liturgics, Nashotah; and an LL.D. (*honoris causa*) on the Rt. Rev. Benjamin F. P. Ivins, D.D. (Class of '07), Bishop Coadjutor of Milwaukee.

ORDINATION

PRIEST

SOUTH DAKOTA.—On September 6th, LUTHER DECK MILLER, post chaplain at Ft. Leavenworth, Kas., was advanced to the priesthood in the post chapel by the Rt. Rev. W. Blair Roberts, D.D., Suffragan of the diocese. The candidate was presented by the Ven. Valentine Junker of Watertown who also read the litany. Bishop Roberts preached. The Bishop of Kansas, the Rt. Rev. James Wise, D.D., took part in the service. Chaplain Miller is canonically connected with the district of South Dakota.

DIED

CONNELL.—At Emporia, Kans., October 4th. at the age of 18 years, CORNELIA, daughter of Mr. and Mrs. L. R. R. CONNELL, and granddaughter of Mr. and Mrs. O. B. Hardcastle. Burial and Requiem October 7th. Interment at Memorial Lawn Cemetery, Emporia.

FITCH, SISTER EMMA.—Entered into eternal life on Wednesday, September 30, 1931, in the Children's Home, New Orleans, La., EMMA W. FITCH (in religion—Sister Emma—Sisters of Bethany), daughter of the late John B. Fitch, Sr., and Louise M. Jolls.

VAN ALLEN.—In Munich, Germany, August 23, 1931, the Rev. WILLIAM HARMAN VAN ALLEN, S.T.D. Services held in Munich, August 26th, and in the Church of the Advent, Boston, August 31st. Committal service to be held in Woodlawn Cemetery, Elmira, N. Y., Tuesday, October 20, 1931, at 10:30 A.M.

WEAVER.—Entered the larger life in Somerville, Mass., October 5, 1931, DAVID WARREN WEAVER. Funeral services in Somerville, October 8, 1931, conducted by the Rev. William H. Pettus of Everett and the Rev. Alfred M. Longmire of Somerville. Interment in Woodlawn Cemetery, Everett, Mass.

"The strife is o'er,
The battle done,
The victory of life is won. Alleluia."

MEMORIAL

Mary Pauline Stevens

In ever loving memory of our only daughter, MARY PAULINE STEVENS, who entered Paradise on October 17, 1918.

"Blessed are the pure in heart for they shall see God."

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OF

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CAPABLE, FAITHFUL PRIEST, BUSINESS experience, desires change. Parish, chaplaincy, teaching, or missionary work. Reply, M-650, care of THE LIVING CHURCH, Milwaukee, Wis.

PRIEST WITH GOOD RECORD DESIRES correspondence in regard to change of field in a parish or group of missions. References on request. Address, W-701, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, YOUNG, SINGLE, SEMINARY graduate, B.A., desires parish or curacy. Address, R-450, LIVING CHURCH, Milwaukee, Wis.

RECTOR OF ONE OF THE LARGEST parishes in the country, with exceptional results in parish growth, as an administrator, and in religious education. Also on the friendliest terms with vestry and parishioners. Yet desires the opportunity of seriously considering a change of field. Address, X. P.-703, care of THE LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WORKER WISHES POSITION IN parish. Good organizer, tactful visitor. Remarkable success with young. Churchwoman with best references. Address ML-648, care LIVING CHURCH, Milwaukee, Wis.

CHURCH WOMAN, COLLEGE GRADUATE, exceptional ability, drives own car, wishes position for any kind of Church work. Best references. Services available at once. G. S-704, Milwaukee, Wis.

CHURCHMAN, ORGANIST-CHOIRMASTER of outstanding ability and broad experience, now available. Good instrument and opportunities for real work desired. Boy or mixed choirs. Endorsed by leading bishops. Will go anywhere. CHOIRMASTER, Box 5841, Roxborough, Philadelphia, Pa.

ORGANIST CHOIRMASTER, SPECIALIST with unsurpassed credentials desires change. Reply, S-617, care of LIVING CHURCH, Milwaukee, Wis.

WANTED: POSITION AS PARISH worker, house-mother in school or institution or housekeeper in private family. Experience and highest references. Reply Box G705, care of LIVING CHURCH, Milwaukee, Wis.

UNLEAVENED BREAD

PRIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). St. EDMUND'S GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

ST. MARY'S CONVENT, PEEKSKILL, NEW York. Altar bread. Samples and prices on request.

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NOW 10% EXTRA DISCOUNT ON ALL orders while present linen prices continue. Qualities unchanged. Samples and price list of Pure Irish Linen for all Church uses sent free on request. New, complete Mackrille Handbook, 50 cts. MARY FAWCETT CO., 812 Berkeley Ave., Trenton, N. J.

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GOthic VESTMENTS, MEDIAEVAL designs. Entirely hand-made. Low prices. Sent on approval. Low Mass sets from \$65. Stoles from \$12. Copes from \$75. Mitre \$25. St. CHRISTOPHER'S GUILD, 23 Christopher St., New York.

VESTMENTS AND ALL CHURCH WORK. See Mowbrays displayed advertisement on another page. PAUL S. BUCK, Distributor, 665 Fifth Ave., New York City.

VESTMENTS AND EMBROIDERY, SILK and linen Church supplies, materials. GEORGIA L. BENDER, 1706 Manning St., Philadelphia, Pa.

BOOKS WANTED

SCARLET LETTER, 1850; MOBY DICK, 1851; Uncle Tom's Cabin, 1852; Snow-bound, 1866; Little Women, 1868; Tom Sawyer, 1876; Huckleberry Finn, 1885; Ben Hur, 1880; Virginian, 1902; My Antonia, 1918. Ask for list "Books Wanted." DUNBAR, 123 Rowena St., Boston.

LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalog and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

FOR SALE

DESIRABLE HOME IN HISTORIC ATHENS, Georgia. Admirable for anyone wishing to winter in south and send children to university. Address, MARY DeV. BUTLER, 357 Pulaske St., Athens, Ga.

MISCELLANEOUS

SHAKESPEARE REVIVAL! PLAY THE game "A Study of Shakespeare." Increase your knowledge! Educational, instructive, entertaining. Price 65 cts. THE SHAKESPEARE CLUB, Camden, Maine.

HEALTH RESORT

ST. ANDREW'S CONVALESCENT HOS-pital, 237 East 17th St., New York. SISTERS of ST. JOHN BAPTIST. For women recovering from an acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

BOARDING

Los Angeles

VINE VILLA: "THE HOUSE BY THE SIDE OF THE ROAD." Attractive rooms with excellent meals in exclusive Los Angeles home. Near Hotel Ambassador. Address, VINE VILLA, 684 S. New Hampshire Ave., Los Angeles, Calif. Prices \$25.00 to \$35.00 per week.

New York City

HOLY CROSS HOUSE, 300 EAST FOURTH Street, New York. A boarding house for working girls, under care of Sisters of St. John Baptist. Attractive sitting room and roof. Terms \$7.00 per week including meals. Apply to the SISTER IN CHARGE.

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THE ABOVE-NAMED CORPORATION, OR-ganized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at Large. President, Rt. Rev. B. F. P. IVINS, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. MOREHOUSE, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

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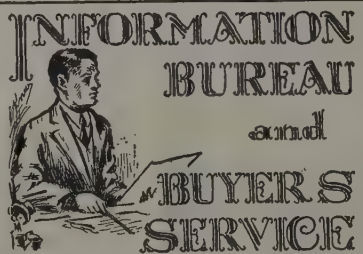
HOUSE OF RETREAT AND REST

SISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

RETREATS

RETREAT FOR FIFTEEN PRIESTS AT Holy Cross, West Park, New York, Monday evening, November 2d, to Friday morning, November 5th. Strict silence. No charge. Address, GUESTMASTER.

THERE WILL BE A RETREAT FOR COL-lege students (women) at Seabury House, Mendon, Mass., October 31st-Nov. 1st, beginning Saturday afternoon at 4 o'clock. Captain Conder, C. A., Conductor. For information address THE SECRETARY, Milford R. F. D., Mass.



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write THE INFORMATION BUREAU, THE LIVING CHURCH, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.

Church Services

California

St. Mary of the Angels, Hollywood
4510 Finley Avenue, Olympia 6224
THE REV. NEAL DODD, Rector
Sunday Masses, 7:30, 9:30, 11:00 A.M.

Church of the Advent, San Francisco
261 Fell Street, HEMLock 0454
REV. K. A. VIALI, S.S.J.E., Rector
Sundays: 8, 9:30, 11 A.M., 8 P.M.
Daily 7, 7:30, Tues., Fri., Holy Days, 9:30.

District of Columbia

St. Agnes' Church, Washington, D. C.
46 Q Street, N.W.
Sundays: 7:00 A.M. Mass for Communion.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong, Sermon.
Daily Mass, 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago
1133 N. La Salle Street
REV. WILLIAM BREWSTER STOSKOPF, Rector
Sunday Masses 8:00, 9:15, 11:00 A.M.,
and Benediction 7:30 P.M. Week Day Mass,
7:00 A.M.
Confessions: Saturdays, 4:00-5:30, 7:30-9:00.

Massachusetts

Church of the Advent, Boston
REV. JULIAN D. HAMLIN, Rector
Sundays: Holy Communion, 7:30 and 8:15
A.M.; Young People's Mass, 9 A.M.; Church
school, 9:30 A.M.; Matins, 10 A.M.; High
Mass and Sermon, 10:30 A.M.; Solemn Evensong
and Sermon, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30
A.M.; Evensong, 5 P.M. Thursdays and Holy
Days additional Mass, 9:30 A.M. Confessions:
Fridays, 7-8 P.M.; Saturdays, 11-12 A.M.;
3:30-5 P.M.

Church of St. John the Evangelist, Boston
Bowdoin Street, Beacon Hill
THE COWLEY FATHERS
Sundays: Masses, 7:30 and 9:30 A.M.; High
Mass and Sermon 11 A.M. Sermon and Benediction, 7:30 P.M.
Week-days: Masses, 7 and 8 A.M. Thursdays
and Holy Days, 9:30 A.M., also.
Confessions: Saturdays from 3 to 5 and 7
to 9 P.M.

New York

Holy Cross Church, Kingston, N. Y.

Pine Grove Avenue, near Broadway
REV. A. APPLETON PACKARD, JR., Rector
Sundays: Low Mass, 7:30 A.M.;
Church school, 9:30 A.M.;
Solemn Mass and Sermon, 10:30 A.M.
Vespers and Benediction, 4:00 P.M.
Week-days: Daily Mass, 7:00 A.M.
Friday Mass: 9:00 A.M.
Confessions: Saturdays 4 to 5; 7 to 8 P.M.
Telephone: Kingston 1265.

Cathedral of St. John the Divine, New York City

Amsterdam Avenue and 111th Street
Sundays: The Holy Communion, 8:00 A.M.;
Children's Service, 9:30 A.M.; Morning Prayer,
Holy Communion and Sermon, 11:00 A.M.;
Evening Prayer, 4:00 P.M. Week-days (in
chapel): The Holy Communion, 7:30 A.M.;
Morning Prayer, 10:00 A.M.; Evening Prayer
(choral except Monday and Saturday), 5:00 P.M.

Church of St. Mary the Virgin, New York
46th Street, between Sixth and Seventh Aves.
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Sunday Masses, 7, 8, 9, 10, 11 (High Mass).
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CHURCH SERVICES—Continued

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 REV. H. PERCY SILVER, S.T.D., LL.D., Rector
 Sundays: 8, 10, 11 A.M., 4 P.M.
 Noontday Services Daily (except Saturday),
 12:20.

Holy Cross Church, New York

Avenue C between 3d and 4th Streets
 Sunday Masses: 8:00 and 10:00 A.M.
 Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"
 REV. RANDOLPH RAY, D.D., Rector
 Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)
 11:00 A.M. Missa Cantata and Sermon.
 4:00 P.M. Vespers and Adoration.
 Thurs., Fri., and Saints' Days, 2d Mass at
 10:00 A.M.

Pennsylvania

S. Clement's Church, Philadelphia

20th and Cherry Streets
 REV. FRANKLIN JOINER, Rector
 Sundays: Low Mass at 7 and 8.
 High Mass, for Children at 9:15.
 Solemn Mass and Sermon at 11.
 Solemn Vespers and Sermon at 8.
 Daily: Mass at 7, 8, and 9:30.
 Friday: Sermon and Benediction at 8.
 Confessions: Friday, 3-5; 7-8. Saturday,
 11-12; 3-5; 7-9.
 Priest's telephone: Rittenhouse 1876.

Saint Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets
 REV. FRANK L. VERNON, D.D., Rector
 SUNDAYS:
 Mass for Communions, 8:00 and 9:00.
 Solemn High Mass and Sermon, 11:00.
 Evensong and Sermon 4:00.
 DAILY:
 Low Mass, 7:00 and 7:45.
 Matins, 9:00.
 Holy Days and Thursdays, 9:30.
 Intercessions, 12:30.
 Evensong, 5:00.
 CONFESIONS:
 Saturdays: 4:00 to 5:00, and 8:00 to 9:00.
 TELEPHONE:
 Clergy House—Pennypacker 5195.

Wisconsin

All Saints' Cathedral, Milwaukee

E. Juneau Ave. and N. Marshall Street
 VERY REV. ARCHIE I. DRAKE, Dean
 Sunday Masses: 7:30, 9:30, 11:00.
 Week-day Masses: 7:00 A.M.
 Confessions: Saturday, 5-5:30, 7:30-8:30.

RADIO BROADCASTS

KCJB, JEROME, ARIZONA, 1310 KILO-
 cycles, Christ Church, The Rev. D. J. Wil-
 liams, every Sunday at 11:00 A.M., Mountain
 Standard Time.

KFOX, LONG BEACH, CALIFORNIA, 1250
 kilocycles (239.9). St. Luke's Church. Morn-
 ing service every Sunday (including monthly
 celebration) at 11:00 A.M., Pacific Standard
 Time.

KGO, SAN FRANCISCO-OAKLAND, CALIF.
 790 kilocycles (380 meters). Grace Cath-
 edral. Morning service first and third Sunday,
 11:00 A.M., P. S. Time.

KPPY, SPOKANE, WASHINGTON, 1340
 Kilocycles (223.9). Cathedral of St. John
 the Evangelist. Evening service every Sunday
 from 8:00 to 9:00 P.M., P. S. Time.

KSCJ, SIOUX CITY, IOWA, 1330 KILO-
 cycles (225.4). St. Thomas' Church, every
 Sunday, organ and sermon at 2:30 P.M., and
 first and third Sunday at 11:00 A.M., C. S.
 Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
 kilocycles (240.9). Grace Church, every
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WIP, PHILADELPHIA, PA., 610 KILO-
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 Every Sunday at 10:45 A.M., E. S. Time.

WISJ, MADISON, WIS., 780 KILOCYCLES
 (384.4 meters). Grace Church, Every Sun-
 day, 10:45 A.M., C. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. Morning service every Sunday at 9:30,
 E. S. Time.

WLWB, OIL CITY, PA., 1260 KILOCYCLES
 (238 meters). Christ Church. Every
 Wednesday, 12 noon to 12:30 P.M., E. S. Time.
 Rev. William K. Wood, rector.

WMAL, WASHINGTON, D. C., 630 KILO-
 cycles (475.9). Washington Cathedral, the
 Bethlehem Chapel or the Peace Cross every
 Sunday. People's Evensong and Sermon (usu-
 ally by the Bishop of Washington) at 4:00
 P.M., E. S. Time.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
 cycles (272.6). St. James' Church, every
 Sunday at 4:30 P.M., E. S. Time. Rev. W. W.
 Blatchford, rector.

WRBQ, GREENVILLE, MISS., 1210 KILO-
 cycles (247.8). Twilight Bible class lec-
 tures by the Rev. Philip Davidson, rector of St.
 James' Church, every Sunday at 4:00 P.M.,
 C. S. Time.

WRVA, RICHMOND, VA., 1100 KILO-
 cycles (270.1). St. Mark's Church, Sunday
 evening, 8:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
 cycles (225.4). Service from Christ Church
 Cathedral, Eau Claire, second and fourth Sun-
 days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VIRGINIA, 780 KILO-
 cycles (384.4), Christ Church every Sun-
 day, 11 A.M., E. S. Time.

BOOKS RECEIVED

(All books noted in this column may be ob-
 tained from Morehouse Publishing Co., Mil-
 waukee, Wis.)

The Century Co., 353 Fourth Ave., New York
 City.

Education in Church Music. By Karl Pome-
 roy Harrington. \$2.00.

Lyric Religion. The Romance of Immortal
 Hymns. By H. Augustine Smith, Professor
 of Fine Arts in Religion, Boston Univer-
 sity School of Religious Education and
 Social Service. \$4.00.

Readings on the Family. Edited by Edgar
 Schmiedeler, O.S.B., Ph.D. \$2.75.

E. P. Dutton & Co., Inc., 286 Fourth Ave.,
 New York City.

Wise Men Worship. By Mabel Hill. \$1.50.

Harvard University Press, 29 Randall Hall, Cam-
 bridge, Mass.

Immortality and the Present Mood. By Julius
 Seelye Bixler, Professor of Religion and
 Biblical Literature in Smith College on
 the Charles N. Clark Foundation. \$1.00.

Longmans, Green & Co., 55 Fifth Ave., New York
 City.

A Saint in the Making. From the Valley
 of the Singing Blackbird to St. Peter's,
 Rome. (The Story of the Curé D'Ars.)
 By John Oxenham. \$2.00.

The Coming of the Amazons: A Satire. By
 Owen Johnson. \$2.00.

The Macmillan Co., 60 Fifth Ave., New York City.

Education, Crime and Social Progress. By
 William C. Bagley. \$1.20.

Social Politics and Modern Democracies. (In
 two volumes.) By Charles W. Pipkin.
 \$7.50.

William Morrow & Co., 386 Fourth Ave., New
 York City.

Black Daniel. By Honoré W. Morrow. \$2.50.

They That Take the Sword. By Esmé Wing-
 field-Stratford. \$4.00.

PAPER-COVERED BOOKS

Student Division of the Y. M. C. A., 347 Madison
 Ave., New York City.

A Traffic in Knowledge. An International
 Symposium on the Christian Message.
 Edited by W. A. Visser 'T Hooft.

The Belvedere Press, Inc., Baltimore, Md.

Some Aspects of Industrial Relations. Pro-
 ceedings of a Seminar Held Under the
 Joint Auspices of the Commissions on So-
 cial Justice of the Central Conference
 of American Rabbis and the Union of
 American Hebrew Congregations, Cincin-
 nati, Ohio, May 7, 1931.

PAMPHLET

Golden Galleon Press, Lawrence, L. I., N. Y.
Money Mastered. By John Hewins Kern. 50
 cts.

LAYMEN'S RETREAT HELD
AT QUAKERTOWN PA.

QUAKERTOWN, PA.—Fifteen laymen of
 the Church prayed for two days! That is
 what actually happened over the weekend
 of the last Sunday in September at Clear
 Spring Farm, Quakertown, Pa., forty
 miles north of Philadelphia. It was a
 regular Laymen's Retreat, perhaps the
 first of its kind in the United States. The
 fifteen men, high, low, young and old, rich
 and poor came from ten Pennsylvania
 parishes.

It all came about in this simple way. At
 the inspiration of his parish priest, John
 R. Mulford of Wyncote, who had experi-
 enced the value of Retreats, determined to
 inaugurate one. There were two principles
 of action which account for the success,
 no committees or organizations and no
 direction by clergy except, or course, the
 conductor. He scoured the countryside,
 discovered this place which was a farm
 and boys' camp belonging to St. James',
 Philadelphia, arranged with the authori-
 ties for its use, and secured Fr. Teledemann
 of the Order of the Holy Cross as conduc-
 tor. Then with the help of his friends he
 picked out a list of likely laymen and in-
 vited them, limiting the number to twenty.
 A number who couldn't accept asked to
 be allowed a place next time.

The retreatants assembled Friday, Sep-
 tember 25th, for supper and kept retreat
 till Sunday evening. The farm off in the
 quiet woods at the side of a creek was
 most suitable for meditation. Services
 were held in the lofty barn fitted with
 borrowed sanctuary furniture. It made a
 most devotional chapel. No clergy were
 present except the conductor and one of
 the staff of St. James'. There were three
 meditations and instruction every day
 with Eucharist, intercessions, and evening
 devotions. An interesting book was read
 aloud at meals. Silence was strictly ob-
 served. All but two members of the Re-
 treat made their confessions, many for the
 first time.

A feature of this corporate experience
 was the note of joy which seemed to fill
 all members of the Retreat. As one re-
 marked on the way home, "I have felt
 like singing all the time." A second mark
 was the appreciation by all of the value of
 the silence. Doubt had been expressed
 prior to the Retreat as to the wisdom of
 observing a strict silence. But when the
 Retreat was over there was a unanimous
 expression of the opportunity that was
 afforded for each man to get alone with
 God.

This successful Laymen's Retreat has
 proved how easy it is to do it if only it
 is gone about in the right way. Every-
 where are suitable places. Everywhere are
 laymen longing for the realities of religion.
 All that is needed is to find the right lay-
 man to put it through. He and the right
 Retreat conductor will do the rest. It is
 hoped that this Laymen's Retreat may be
 the start of the expansion of the Life of
 Prayer in Pennsylvania and beyond. It
 is vastly encouraging to have this new
 evidence to the fact that the Christian
 religion, if only given free scope, always,
 and for all men, works.

A COMMUNITY becomes a neighborhood
 by the operation of social and economic
 forces, but unless it also becomes a
 brotherhood it is a danger and a threat
 to the progress of civilization. The Church
 is the only agency whose avowed purpose
 is the conversion of neighborhoods into
 brotherhoods.—ELIZABETH OLARK, in
Building a Christian Nation.

Archbishop Williams of Huron Dies; Served Church for Forty-four Years

Late Primate Persistent in Fight
Against Race Suicide—Confer
Degrees at Wycliffe

The Living Church News Bureau
Toronto, October 7, 1931

THE MOST REV. DAVID WILLIAMS, Archbishop of Huron and Metropolitan of the ecclesiastical province of Ontario, was found dead in his bed at Bishopstowe, the episcopal residence, London, Ontario, this morning. The Archbishop had been suffering for some time with heart trouble. He had a heart attack at the annual meeting of the boards of the General Synod convening at the Agricultural College at Guelph on September 9th, was taken to a hospital, and then returned home to London where he was forbidden by his physician to attend the recent sessions of the General Synod. Later he felt much better and took up his diocesan work with vigor. Only last Sunday he held an ordination and two confirmation services and yesterday was out on diocesan work.

Some years ago, when Bishop of Huron, Dr. Williams declined the proffer of an appointment as Bishop of Bangor, Wales.

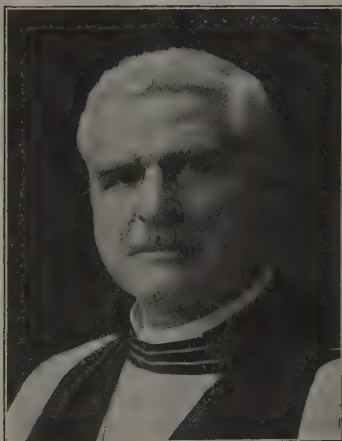
While he was a Bishop he stressed the perils of race suicide, on one occasion declaring that Ontario was in danger of becoming known as "the childless province."

He was born in Wales 72 years ago and graduated from St. David's College, Lampeter. Coming to Canada he was most successful as a parish priest in the diocese of Huron till he was called as Bishop to preside over the diocese. He was an able administrator, a hard worker, and possessed of excellent judgment. No bishop on the Canadian bench has exceeded him in service to the whole Church and the committees and boards of the General Synod. For twenty-five years he served as chairman of the executive committee of the missionary society of the Canadian Church. Upon the formation of the Council for Social Service he became the first chairman of its executive committee and guided its destinies through the formative period till he was succeeded by the Bishop of Toronto. As vice-chairman of the Compilation Committee of the Book of Common Prayer he did much to aid the work of the committee and to pilot the book through the General Synod. He was chairman of the revision committee which produced the Canadian Book of Common Prayer. He did magnificent work as chairman of the Anglican Forward Movement. For the past three years he had been chairman of the Anglican National Commission.

MEMORIAL TO GALLANT DEAD OF QUEEN'S
OWN RIFLES, TORONTO

The Queen's Own Rifles of Toronto have erected a memorial to its gallant dead outside and within St. Paul's Church. By permission of Sir Rymald Bloomfield, R.A., and the Imperial War Graves Commission, consent has been secured to the erection of the Cross of Sacrifice, a replica of those erected by the Imperial War Graves Commission in battlefields in France and Belgium and in various parts of the world.

The memorial within the church is the conception of a design by J. Wippell & Company, Ltd., of Exeter, England. The table or stand, after the form of an altar,



MOST REV. DAVID WILLIAMS

is of alabaster, the architectural detail of which harmonizes with the Honor Roll, at present within the church, beneath which the memorial is being placed.

The case which will hold the book will stand on four sea horses—not only emblematical of the sea power of the Empire, but of the active service of the Canadian troops, commenced by their journey across the sea.

It is hoped that the memorial will be unveiled by his Excellency the Governor-General of Canada, and the service will be conducted by the Rev. Canon H. J. Cody and the Rev. Canon H. F. D. Woodcock, regimental chaplains.

NEW SECRETARY FOR STUDENT CHRISTIAN
ASSOCIATION OF TORONTO UNIVERSITY

The Rev. Leonard Dixon, M.A., O.B.E., has been appointed as successor to the Rev. F. J. Moore as secretary of the Student Christian Association of the University of Toronto, with headquarters at Hart House. Mr. Dixon is a son of the late Canon Dixon of Toronto, and is a graduate of University College and of Wycliffe College. Since 1913 he has been serving with the Young Men's Christian Association in the native state of Travancore, South India, except for the period 1915-1919, when he was senior secretary for the Y. M. C. A. among the British and Indian troops in Mesopotamia. For his services there he was created an officer of the Order of the British Empire.

HONORARY DEGREES CONFERRED BY
WYCLIFFE COLLEGE

Five figures in the life and work of the Church were honored by Wycliffe College at the annual convocation when honorary degrees of Doctor of Divinity were conferred on the Rt. Rev. Derwyn T. Owen, Bishop of Niagara; the Rev. W. T. Hallam, Bishop-elect of the diocese of Saskatchewan; the Ven. J. W. J. Andrew, archdeacon of Elgin; the Ven. N. I. Perry, archdeacon of Welland; and the Very Rev. A. C. S. Trivett, dean of Holy Trinity Cathedral, Shanghai, China.

The Bishop of Niagara, a graduate of Trinity College, was presented by Canon Cody.

DOMINION W. A. ADOPTS WIDENING-
OUT POLICY

At the annual meeting of the Dominion Board of the Woman's Auxiliary at St.

John, N. B., the board decided to amend its constitution to include social service and religious education as part of its program.

Mrs. Ferrabee of Montreal was unanimously elected president.

Reports showed the membership for 1930 was 90,174, and total funds of that year \$283,538.60, of which about \$170,000 was received from the diocesan branches. The finances of 1930 were about the same as those of 1929 and the showing for the first six months of 1931 was considered very good.

WOMEN'S WORK IN CANADA

VANCOUVER, N. B.—Several new and interesting phases of work were reported at a meeting of the Woman's Auxiliary of the diocese of New Westminster, assembled in Vancouver on October 6th. Notable among these was the Church school van work. The Church in Canada has been presented with these vans, some fifteen in number, by an English woman whose only requirement is that they be used by women in the service of women and children. The van in Vancouver is used by the Misses Gladys Wise and Phyllis Gerbe, two volunteer workers, who travel in their van and go from isolated home to home, farmhouse to farmhouse, ranch to ranch, schoolhouse to schoolhouse, where instruction is given in the usual subjects taught. Their work is followed up by correspondence courses, much as our department for the isolated does. More than eight hundred persons are on the mailing list and over thirty day schools have been visited during this season.

The branches of the Auxiliary for juniors and intermediates include branches for small boys, and the work among Chinese and Japanese children, undertaken by the Auxiliary, is of much interest.

Fr. Tribe of the Society of the Sacred Mission spoke at length of the work of that English order with its fifty professed members. He told of the shortage, by some nearly five thousand, of clergy in the Church of England and outlined plans used for recruiting and training.

The Daughters of the King and their friends assembled at the see house, home of Archbishop and Mrs. DePencier, on the evening of the same day, to meet Mrs. W. J. Loaring-Clark who spoke of the work of women in the Church in the United States. Mrs. S. H. Cowan, Dominion president of the Daughters of the King, was acting chairman.

REORGANIZATION OF NATIONAL YOUNG PEOPLE

WASHINGTON—In the necessary division of work among the departments of the National Council, Young People's Work falls into the Department of Religious Education. This work has been recently assigned to the Rev. W. Brooke Stabler, who has had charge of College Work. This joining of the College Work and Young People's Work under Mr. Stabler will bring about the valuable coördination between these two lines of activity, which coördination has been lacking at times in the past.

Mr. Stabler has secured Miss Sallie Phillips, of Washington, to fill the position of Young People's associate secretary from which position Miss Clarice Lambright recently resigned at the time of her marriage.

Pictures of Children at Bed-time Prayers Banned From New Book for Little Ones

God or Religion Not Essential
When Rearing Modern Child,
Say Objecting Parents

The Living Church News Bureau
New York, October 10, 1931

IS THIS WHAT WE ARE UP AGAINST IN modern American life in the effort to bring our children to Christ? Are there many among the parents of today who wish to keep from their children a knowledge of God and of practical religion? If the answer be in the affirmative, the following item is a startling revelation of a new attack upon the Christian faith, and at the same time of the larger measure of responsibility falling upon the pastor and all others directing religious education.

The publishing house of Farrar and Rinehart has recently issued a book for youngsters by Lena Towsley, *Peggy and Peter: What They Did Today*. Objections have come in to the effect that pictures in the book showing the little boy and girl at their bed-side prayers constitute a menace to the welfare of the children who may use the book. Among the complaints is one from the wife of a Columbia University professor. She declares that the omission of the pictures in question would be a great improvement, because many children are now brought up without ever hearing of God or religion. She explains further:

"To introduce a small child to the idea of an omnipotent Father may easily rob him of his self-dependence. He may form the habit of leaning on some person or power instead of growing up in the belief that he alone must meet and solve his problems. One might jeopardize the whole future happiness of a child by telling him that he is accountable to God for what he does and not to his own conscience."

The reader may think that this is an extraordinary opinion and the view of but one. The reply is that the publishers received so many objections from parents who dread the possibility of their children being exposed to the Christian religion, and also from child librarians, that the protests have prevailed, and the publishers, while surprised at this new form of censorship, have acceded to the requests. The judgment in this case is that the modern book for American children should not include pictures suggestive of prayer and religion!

BISHOP TO PREACH AT ANNUAL BRITISH HARVEST FESTIVAL

At 4 o'clock on Sunday afternoon, October 18th, the Rt. Rev. William T. Manning, D.D., will be the preacher in old St. Paul's Chapel, Broadway and Fulton street, on the occasion of the British Harvest Festival. The service this year marks the tenth anniversary of the revival here of this picturesque and worthwhile observance. The religious service offers the surest means for strengthening the bonds between England and this republic.

CATHEDRAL NAVE ENTIRELY ENCLOSED

Although the date for the opening of the great nave of the Cathedral of St. John the Divine is obviously many months distant, progress in the construction can be cited in that the height of the west front is now so far advanced as entirely

to enclose the nave. Immediate works include the hanging of the western doors, the filling of the rose-window, and the laying of the vast pavement.

MR. BROWNE'S FIFTIETH ANNIVERSARY

Thomas Prossor Browne is observing his fiftieth anniversary of affiliation with Trinity parish. During much of that period he has been the verger of Trinity Church. His long service enables him to look back to that heroic age when such an innovation was introduced as the placing of flowers on the altar. Which is another way of stating that Trinity Church has always throughout its history been a leader in the devotional life of the Church in New York. Mr. Browne, in addition to his remarkable personal service, has given two sons to the Church who are widely known in their work. One is the rector of St. James' Church in Chicago, Dr. Duncan H. Browne, and the other, Thomas P. Browne, Jr., who has for many years been secretary to the rector of Trinity Church.

TRIBUTE TO GEORGE ZABRISKIE

In paying tribute to the memory of George Zabriskie, whose death was noted in the last issue of this paper, Bishop Manning has stated in part:

"Such lives and examples as his are the strength both of the nation and Church. His services in the Church, which he served as warden of Calvary Church, as a member of the standing committee, president of the Church Club, deputy to General Convention, and as first chancellor of this diocese, were beyond estimate."

ITEMS

The Bishop of Liberia, Dr. Robert E. Campbell, O.H.C., and the Rev. Dr. John Rathbone Oliver are scheduled as preachers at the 11 o'clock service at the Church of St. Mary the Virgin on October 18th and 25th, respectively.

The Rev. Dr. Elwood Worcester, the well known priest-psychiatrist, is resuming his all-day Thursday conferences at Grace Church, New York, and will preach there at 12:30 noon on that day each week.

Three local parishes have new assistants at the beginning of this season: the Rev. John V. Butler, Jr., at the Chapel of the Intercession, succeeds the Rev. H. H. Walsh who has gone to join the faculty of St. Dunstan's College of Sacred Music at Providence; the Rev. Harry J. Knickle at the Church of the Holy Trinity, East 88th street; and the Rev. Byrle S. Appley of this diocese, a former graduate student at the General Seminary, is now at St. Peter's Church, Westchester avenue.

Dr. Nicholas Murray Butler, distinguished layman of the Church, a trustee of the New York Cathedral, and one of the nation's most influential citizens, is receiving congratulations upon the observance of his thirtieth anniversary as president of Columbia University.

General Convention passed some definite resolutions condemning harmful motion pictures and recommending patronage of only the worthwhile films. It is worth noting that the American Association for the Better Photoplays is making elaborate plans for the filming of Mendelssohn's oratorio, *Elijah*, the sound pictures to be made in the Holy Land.

If we have thought that some of our

WHILE THE CAT'S AWAY!

MANY DIOCESAN TREASURERS AND not a few important parish treasurers spent most of September in Denver, attending the sessions of General Convention. Perhaps that is why collections during September were \$41,019 less than in 1930. Due to this loss we are now \$176,021 behind the total of October 1, 1930.

Only one diocese, New Hampshire, is on the 100% list, although Long Island and Delaware miss that rating by only a few dollars. The following missionary districts are paid up to date:

| | |
|------------|-------------|
| Porto Rico | Philippines |
| Alaska | Cuba |
| Honolulu | Liberia |

Prompt collections and equally prompt remittances are more important than ever in these difficult times. It is a time for the individual, the parish, the diocese, and the missionary society to keep out of debt so far as possible. But that is not the case.

Subscribers are in debt to the extent of their unpaid pledges.

Parishes and dioceses are in debt for the missionary money collected but not remitted.

Your missionary society is in debt to the banks in the sum of \$400,000 because of delayed remittances.

Let's pay up!

LEWIS B. FRANKLIN,
National Treasurer.

city neighbors are solving the financial problem of maintaining metropolitan churches by including them in apartment-house or hotel structures, our judgment must undergo revision, at least in the case of Manhattan Towers, one of the most pretentious of these plans, which includes Manhattan Congregational Church. This upper Broadway plant appears to be a failure, financially as well as architecturally, and is now in the hands of a receiver. It seems that the considerable space of the rent-free auditorium prevents the venture from being a sound investment.

HARRISON ROCKWELL.

ACTOR-MISSIONER COMPLETES THIRD TRIP AROUND WORLD

PORT WASHINGTON, N. Y.—The Rev. Walter E. Bentley, general missioner and rector emeritus of St. Stephen's Church, Port Washington, L. I., has returned from the Orient via Suez and London, thus completing his third trip around the world.

Following a successful mission among the film folk of Hollywood, Calif., at St. Thomas' Church, he crossed to Honolulu and preached in the Cathedral and also at the Church of the Holy Apostles at Hilo, Hawaii. Covering most of Japan and China he secured new chaplains for the Actors' Church Union of Great Britain and preached in the Hong Kong Cathedral and at the local Y. M. C. A. Crossing to Manila he preached in the Cathedral of St. Mary and St. John and reaching England he again preached in All Saints' Church, Brenchley, Kent.

He opened his seventh season with a mission at Bethesda Church, Saratoga Springs, N. Y., October 10th to 18th inclusive, followed by a mission for his brother, the Rev. Albert E. Bentley, rector of Grace Church in the Bronx. Then will follow missions in Pennsylvania. In 1932 he expects to hold missions in South Carolina and Mississippi.

Rt. Rev. S. G. Babcock, Suffragan of Massachusetts, Celebrates 80th Birthday

Too Many Candles on Cake to Blow Out So Bishop Lawrence Assists Him at Party—News Notes

The Living Church News Bureau
Boston October 10, 1931

THE BIRTHDAY OF THE RT. REV. Samuel G. Babcock, D.D., Suffragan of Massachusetts, was honored last Thursday at a reception given by the Bishop of the diocese, the Rt. Rev. Henry Knox Sherrill, D.D., and Mrs. Sherrill in the Diocesan House from 4 until 6. The clergy of the diocese and their wives and members of the standing committee and the diocesan council were the invited guests. The Rt. Rev. William Lawrence, D.D., Bishop and Mrs. Sherrill, and Bishop and Mrs. Babcock received. The stack of telegrams and the many baskets of flowers emphasized the affection of the diocese. Bishop Sherrill brought to the platform of the assembly hall a large cake whose many candles were blown out by Bishop Lawrence and Bishop Babcock acting in unison. As Bishop Babcock cut it, he whimsically remarked that it was the first time he had ever cut a cake on an eightieth birthday. Among his gifts was a handsome cane with an inscription, from Bishop Lawrence and also a silver bowl inscribed as the gift of the officers of the Massachusetts Woman's Auxiliary.

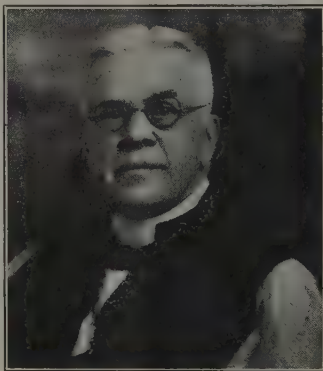
WOMEN PRESENT PECTORAL CROSS TO NEW MEXICAN SUFFRAGAN

The women of this diocese had the pleasure of giving through the good offices of their delegates to Denver the pectoral cross and chain to the new Suffragan Bishop of Mexico, the Rt. Rev. Efrain Salinas. This cross, over a hundred years old, was blessed at the altar on the occasion of the consecration of Bishop Salinas. Missionary work in Mexico extends back over a period of half a century to the time when there was a committee on Mission Work in Mexico, and it was especially pleasing to the present chairman for Latin American Missions, Miss Josephine F. Bumstead, to have the first native bishop of that country wear a cross that is the gift of Massachusetts.

NEWS NOTES

Canon T. Guy Rogers of Birmingham, England, was the preacher in Trinity Church on Thursday evening on the occasion of the annual union service of the Greater Boston Federation of Churches. In the course of his sermon he said that the Church should be thought of at all times in the light of a crusader, because the crusading activity is necessary if evil is to be overcome. He warned the churches against linking themselves with politicians as they are often requested to do and said that the Church should lead in moulding public opinion and not be a follower.

The autumn number of *Cowley*, the quarterly published by the Society of St. John the Evangelist, is off the press. In it is the first part of a Spiritual Pilgrimage, anonymously signed "A Pilgrim," and, besides the usual notes, an article on Father Longridge and the Spiritual Exercises by Fr. Bull, S.S.J.E., and one on the Fellowship of St. John, by Fr. Williams, S.S.J.E.



RT. REV. S. G. BABCOCK
Who celebrated his 80th birthday on October 8th.

The Religious Life Hour will begin tomorrow afternoon and continue for eight Sunday afternoons, 3-3:30 p.m., over Station WBZ. This broadcast is under the auspices of the Province of New England and has a list of speakers of whom the first two are President Sills of Bowdoin College and Bishop Booth of Vermont.

The Rev. Albert C. Larned, rector of St. Margaret's Church, Brighton, will be in Bristol, R. I., for the next six months, having been given leave of absence by his parish on account of ill health. The Rev. Henry Steele, formerly rector of Grace Church, Galena, Ill., is temporarily in charge of the services until Fr. Larned's return.

ETHEL M. ROBERTS.

LONG ISLAND ACOLYTES LEND HELPING HANDS

BROOKLYN, N. Y.—During a leave of absence of the rector of the parish, the Rev. Horace E. Clute, of St. George's Church, Brooklyn, entire services were conducted by the junior and senior acolytes. Much credit is due Mr. Clute, who trained them for just such an emergency. During the clergy vacation periods these young men have supplied often throughout the diocese, and without remuneration. Especially are their services in demand during the illness of clergy. The acolytes will conduct their fourth radio broadcast sometime in November.

MISS EDNA EASTWOOD ACCEPTS NEW POSITION

NEW YORK—Miss Edna Eastwood, secretary for Home Study for the National Department of Religious Education, has accepted a part-time position as director of religious education for the Church of the Holy Communion, South Orange, N. J., of which the Rev. Theodore R. Ludlow, D.D., former national secretary for Adult Education, is the new rector.

Miss Eastwood begins her new work and plans for further study in January. She will be at the national office until the middle of December, at which time her work will be incorporated with that of the new secretary for Adult Education and the expense of a special secretary for the work with the isolated will be eliminated in the reorganization plans of the department.

DR. ZEB. PHILLIPS TO BE AT WESTERN SEMINARY, EVANSTON

CHICAGO—The Western Theological Seminary at Evanston opened its forty-eighth scholastic year September 28th. The student body of forty-eight members, including graduate students and those taking work at Northwestern also, is truly cosmopolitan as the following statistics will show.

The geographical distribution of seminarians by dioceses shows that the diocese of Chicago leads with fifteen students. Others in order of numerical strength are: West Missouri and Los Angeles each three; Michigan, Milwaukee, and Iowa, each two; one from each of the following dioceses: Louisiana, New Mexico, Ohio, Dallas, Southern Ohio, New Jersey, Springfield, Albany, Olympia, Nebraska, Pennsylvania, Colorado. One student, a senior, gives his address as Madras, India. There are also three women students, included in the above list, who are taking theological courses at the seminary.

In addition to the above there are a few students of Northwestern University sharing the life of the school so that the dormitories are now fully occupied. Arrangements have been made by which courses may be taken in the seminary during the last year of collegiate work. All students must, however, complete their university courses before fully matriculating as seminarians.

Of special interest to the students and faculty of the seminary as well as to the clergy of Chicago is the announcement by Dean Grant that during two weeks in November, the Rev. Dr. ZeBarney T. Phillips, rector of the Church of the Epiphany, Washington, D. C., president of the House of Deputies of the General Convention, chaplain to the United States Senate, and rector of Trinity Church, Chicago, for nine years, will present a course in Pastoral Theology at the seminary. He will be accompanied by Mrs. Phillips, both of whom have many friends in the diocese of Chicago. His parochial experience as well as his splendid background of theology will be, it is felt, of utmost value to the men studying for the ministry.

It is with this thought in mind that the seminary will entertain in April, 1932, the eminent psychiatrist, medical authority, psychologist, and presbyter, Dr. John Rathbone Oliver of Baltimore, Md., who will present a course on Pastoral Psychology and Medicine. It is believed these lectures will provide a much needed authoritative text in this important field of Pastoral Theology.

Another authority in this field will be heard when the Rev. George H. Thomas, D.D., rector of St. Paul's Episcopal Church, Chicago, will lecture to the students. He has had a long parochial experience, and has held many important offices in the diocese. He was dean of the Chicago delegation to General Convention last month.

The faculty of Western Seminary is headed by the Very Rev. Frederick C. Grant, president and dean of the school, and who teaches the interpretation of the Old and New Testaments.

THE REV. JUNIUS L. TAYLOR, D.D., a colored priest in charge of a parish and a mission in Richmond, Va., writes to St. Paul's School, Lawrenceville, of which he is a graduate, that he has in the course of nearly thirty years' work presented nine hundred persons for confirmation and sent nine men into the ministry.

Prof. D. A. McGregor of Western Theological Seminary Elected to National Council Staff

Succeeds the Rev. T. R. Ludlow as Supervisor of Adult Religious Education—News Notes

The Living Church News Bureau
Chicago, October 10, 1931

ANNOUNCEMENT WAS MADE HERE THIS week of the election of the Rev. Prof. Daniel A. McGregor of the Western Theological Seminary to be supervisor of Adult Religious Education of the National Council. Professor McGregor will take up his duties immediately, succeeding the Rev. Theodore R. Ludlow.

The new supervisor will carry on his work for the National Council from Evanston and will remain on the staff of the seminary where two years ago he was appointed to the professorship of Dogmatic Theology. Previously he was rector of St. Mark's Church, Glen Ellyn. He attended McMaster's University at Toronto, University of Chicago, and Western Theological Seminary.

FR. VAUGHAN TO LIBERTYVILLE

The Rev. J. Russell Vaughan, for the past seven years assistant at the Church of the Ascension, Chicago, tomorrow takes charge of St. Lawrence's Church, Libertyville, as priest-in-charge, succeeding the Rev. E. P. Baker. He was appointed by the Rt. Rev. G. C. Stewart, D.D., Bishop of the diocese.

A day's program was planned in connection with the coming of the new pastor. Fr. Vaughan will have his first service Sunday morning. In the afternoon there will be a reception in his honor with the Bishop in attendance.

Fr. Vaughan attended the University of Wisconsin and Nashotah Seminary. He was ordained deacon in 1911 and priest in 1912. His first charge was the Church of the Ascension, Merrill, Wis. During the war, he served in France as a first lieutenant.

DEAF CONVENTION MEETS

With a score of leaders in the work of the Church among the deaf from various parts of the country in attendance, the annual national conference of the group got under way at St. Simon's Church, Thursday. All Angels' Church, which conducts its services at St. Simon's, is host to the convention.

Faith, Hope, and Charity should be the keynote of all Church work, particularly during the continuation of the present period of depression, Bishop Stewart told the group at the opening session. He told of the sessions of General Convention in Denver and declared that harmony marked all of the deliberations. Dr. Edwin J. Randall, diocesan secretary, and the Rev. Oliver J. Whildin, president of the conference, also spoke.

Consideration of plans for completing a \$30,000 endowment fund for the promotion of work among the deaf was the chief consideration before the conference. Officers elected were: president, the Rev. Oliver J. Whildin; vice-presidents, the Rev. Herbert C. Merrill and Harry E. Stevens; secretary, the Rev. Guilbert C. Braddock; treasurer, the Rev. H. Lorraine Tracy.

AUXILIARY OPENS FALL WORK

Washington Hall at the State-Lake Building was crowded to capacity Thurs-

day morning for the first fall meeting of the diocesan Woman's Auxiliary. The Rt. Rev. John McKim, D.D., Bishop of North Tokyo, Japan, and the Rt. Rev. W. M. M. Thomas, D.D., Bishop of Southern Brazil, were speakers of the day.

Both told of the work of the Church in their respective localities and of the opportunities which are offered there in years to come. Mrs. Charles Spencer Williamson, just back from General Convention, presided.

SOCIAL SERVICE PROGRAM HELD

The Church of the Epiphany, Chicago, this week was the center of activity of social service workers of the diocese. The program began Sunday with the Rev. C. Rankin Barnes, executive secretary of the Department of Christian Social Service of the National Council, as the speaker.

Monday afternoon, city mission executives met with the Rev. John F. Plummer, pastor of Epiphany Church, as chairman. Speakers included Bishop Stewart, the Rev. Walter K. Morley, Milwaukee; the Rev. George Backhurst, Detroit; the Rev. J. T. Ware, Cincinnati.

Monday night, the Rev. Dr. Duncan H. Browne, rector of St. James' Church and chairman of the diocesan department of social service, presided at a dinner meeting. Edward L. Ryerson, a prominent Churchman and the chairman of Governor Emmerson's emergency relief commission, told of the plans for relief work in Chicago this winter. He outlined ways and means that Church groups and organizations could be of assistance and will be benefited.

The newest immigration problem was the subject of Fr. Barnes' address at the dinner. He told of how approximately 60,000 Filipinos have come to this country in recent decades and how they constitute a real problem to the United States. Cases of intermarriage with Americans were related.

The concluding feature of the three-day program was a meeting of the social service department of the province of the Midwest, with the Rev. Almon R. Pepper of Ohio as chairman.

BROTHERHOOD TO MEET

The new program of the national Brotherhood of St. Andrew will be discussed and reports of the recent Sewanee national convention made at a meeting of Chicago assemblies of the Brotherhood, to be held at St. Chrysostom's Church, Friday evening, October 16th. Courtenay Barber, Chicago, newly elected national president of the Brotherhood, will be one of the speakers.

Young men who represented the diocese at Sewanee will give their reactions to the convention as well as their opinions on the new program. The campaign for subscriptions to Church papers, which will be undertaken by Brotherhood boys in November, also will be discussed.

DEAN DEWITT MEMORIAL

A memorial service to the late Dr. William C. DeWitt, former dean of the Western Theological Seminary, will be held at the Seminary on November 2d, it was announced this week. The Rev. James E. Foster, rector of Christ Church, Gary, Ind., will preach and Angus S. Hibbard, trustee of the seminary and a close friend

of Dr. DeWitt's, will give a memorial address.

Dr. DeWitt died at his home in Pasadena, Calif., September 27th. Temporary interment was in a vault at Pasadena. Plans for permanent interment are expected to be announced in a few days.

NEWS NOTES

Col. Robert Isham Randolph, president of the Chicago association of commerce and a prominent Churchman, will be among the speakers at the October meeting of the Catholic Club on October 20th as will the Rev. Edward S. White of the Church of the Redeemer.

A quartet of Sioux Indians sang at Evensong at Christ Church, Woodlawn, Sunday evening. Christ Church has been redecorated through the efforts of the Woman's Auxiliary.

The Rev. Holland L. Church, priest-in-charge of the Church of the Incarnation, was slightly injured in an automobile accident while returning from the clergy conference at Doddridge Farm, Friday night.

The Rt. Rev. Henry Knox Sherrill, D.D., Bishop of Massachusetts, is scheduled to preach at the University of Chicago Chapel, Sunday morning, October 25th, and at the Chicago Sunday Evening Club in Orchestra Hall that evening.

DIOCESE OF ALBANY HAS BROADCASTING PROGRAM

ALBANY, N. Y.—On six Tuesday evenings previous to the annual Every Member Canvass, the Church will have a half-hour radio program in the diocese of Albany. The addresses will be made by leading Churchmen, the Bishop of the diocese, the Rt. Rev. G. Ashton Oldham, D.D., being the scheduled speaker for the broadcast on October 20th and December 1st, and the Hon. Franklin D. Roosevelt, Governor of New York, being the speaker on November 10th. On the opening night, it is expected to have the choir of the Cathedral of All Saints' furnish music in addition to the Bishop's address. On October 27th, the address of the Rt. Rev. Michael B. Furse, D.D., Bishop of St. Albans, England, at the annual Churchmen's dinner of the diocese, will be broadcast from the Hotel Van Curler, Schenectady, by WGY. The other programs will be broadcast over WOKO.

The radio programs are in charge of the Field Department, who will advertise the broadcast and also organize radio parties of Church people, in order that the diocese as a vast congregation may be reached. The purpose is to promote interest in the Church's mission and particularly to emphasize the relation of the Church to problems of the day.

TWO CONNECTICUT CHURCHES REUNITED AFTER 70 YEARS

WESTPORT, CONN.—Christ Church, Westport, and its daughter church, Holy Trinity, are soon to be reunited after a separation of 70 years. The offer of an organ as a gift which was refused by the mother church was the cause of the disruption. It is understood that the Rev. Harry A. Barrett, who since last December has been the rector of Christ Church, brought about the reconciliation. The name of the older church is to be retained, members of Trinity agreeing, Christ Church being richer in endowments though Trinity having the larger membership. As the younger church is now without a rector the time seemed opportune for a merger.

Pennsylvania Church Training and Deaconess School Opens for 1932 Session

Change in Faculty Includes New Dean — Diocese Welcomes D. Wilmot Gateson

The Living Church News Bureau
Philadelphia, October 10, 1931

THE CHURCH TRAINING AND DEACONESS School, at 708 Spruce street, reopened on Wednesday, September 30th, with an entering class of ten full-time students. This is the largest enrolment for several years.

As dean of the school, Miss Ethel M. Springer is succeeding Deaconess Stewart, who has been called by the Rt. Rev. L. H. Roots, D.D., to return to her work in China. Deaconess Humphreys, who has held the position of assistant house mother, has taken up work at Grace Church Chapel, New York City. The new assistant



By Photo-Crafters.

VERY REV. D. WILMOT GATESON

Former dean of the Pro-Cathedral of the Nativity, Bethlehem, Pa., who became rector of the Church of the Saviour, Philadelphia, on October 4th.

house mother is Mrs. Brian C. Roberts of Concord, N. H. Miss Springer is a graduate of Radcliffe College and also a graduate of the school over which she has just been appointed. She comes to Philadelphia from Washington, D. C., where, for a number of years, she was a field representative of the federal Children's Bureau in charge of investigations in child welfare. She has also had experience in juvenile court work, having been for the past six years the supervisor of probation officers at the juvenile court of the District of Columbia.

The Rt. Rev. Francis M. Taitt, S.T.D., Bishop of Pennsylvania, is president of the school, and the Ven. James F. Bullitt is warden. The following faculty is listed for the coming year: the Rev. Messrs. Frederick E. Seymour, Henry S. Paynter, Robert O. Kevin, Francis C. Steinmetz, Stanley V. Wilcox, William M. Sharp, and Hugh L. Willson; Mrs. John E. Hill, Miss Martha C. Barry, and Mrs. W. M. Sharp.

There is a steadily increasing demand for workers with college education and specialized training in religious education, social service, and other phases of religious work, which the Church Training School offers to young women.

REV. D. WILMOT GATESON BEGINS MINISTRY IN PHILADELPHIA

Loyalty to one's city parish, after moving to the suburbs, was urged by the Rev. D. Wilmot Gateson in his first sermon as rector of the Church of the Saviour, West Philadelphia, on October 4th.

The arrival of the Rev. Mr. Gateson, who was called to this parish last June, was slightly delayed by his attendance at the General Convention as a deputy from the diocese of Bethlehem, where he was dean of the Pro-Cathedral of the Nativity for over nine years.

The Church of the Saviour which is one of the three parishes in Philadelphia having over fifteen hundred communicants, is situated near the center of the university neighborhood. Many families in the parish have recently moved to the new suburban districts just outside the city, but are able to drive to the church in short time.

DIOCESAN NORMAL SCHOOL OPENS

The Church House, on Rittenhouse square, has become a school of religious education for twenty Thursday evenings, from 5 until 8:30, beginning with last Thursday.

Several additional instructors have been added to the faculty this year, including the Rev. Hugh L. Willson of the Divinity School, and the Rev. T. Leslie Gossling, rector of the Church of the Advocate.

The diocesan Young People's Fellowship will conduct a twenty-hour course on Worship, Leadership, Education, Service, and Fellowship, which will be led by the Rev. James M. Niblo, the Rev. Louis W. Pitts, the Rev. Malcolm E. Peabody, Mrs. Elizabeth Willing Judd, and Miss Jane Welte.

WOMAN'S AUXILIARY TO HOLD EDUCATIONAL DAY

The annual educational day of the Woman's Auxiliary in the diocese has been advanced this year from January to Thursday, October 22d, and will be held in Holy Trinity parish house.

There will first be a service of Holy Communion in the Church House chapel at 8:30, at which Bishop Taitt will officiate. Breakfast will be at Warburton House, and at 10:15 the first meeting will be held at Holy Trinity. The leaders will be Mrs. John E. Hill, Mrs. Alexander Geary, and Miss Laura F. Bager. Representatives from every parish in the diocese will be present.

WINDOW DEDICATED AT ST. MARY'S, ARDMORE

A window, in memory of the late Adam Averill Ross, was dedicated last Sunday morning at St. Mary's Church, Ardmore. The window, which is the gift of Mr. Ross' family and made by the D'Ascenzo Studios, has been placed on the west side of the nave. The subject is the boy David, caught in a moment of supplication with his face uplifted to heaven. His sheep surround his feet. On one side of the central figure is the star of David; on the other the lion, symbolic of the tribe of Judah. The inscription on the window is from the 56th Psalm of David: "What time I am afraid, I will trust in Thee."

The text furnished the theme for the sermon of the rector, the Rev. Louis W. Pitts, following the service of dedication. The late Mr. Ross was a vestryman of

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St. Mary's Church from 1919 until his death in 1929.

MISCELLANEOUS

Bishop Taft observed the second anniversary of his consecration last Sunday, October 4th. His visitations for the day took him to the northern corner of the diocese, and he preached in All Saints' Church, Fallsington, in the morning and in St. Paul's Church, Edgely, in the evening.

The Rt. Rev. William M. M. Thomas, D.D., Bishop of Southern Brazil, will be the speaker at the October meeting of the foreign committee of the Woman's Auxiliary, which will be held in the Church House on Wednesday morning, the 21st.

The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, will be in Philadelphia during the month of November to help Bishop Taft with confirmations.

The Rev. Lee L. Rose, in charge of the work of the Church at Sagada, in the Philippine Islands, addressed the meeting of the clerical brotherhood held at the Church House last Monday.

A recent visitor in Philadelphia was the Rev. Dr. Floyd Van Keuren of New York, who came to discuss methods for the coöperation between diocese, church, community, and national agencies for the relief of the unemployed with the Hon. Clinton Rogers Woodruff.

ELEANOR ROBERTS HOWES.

LONG ISLAND CLERGY TO CONFER AT GARDEN CITY

Gathering Takes Place of Regular Easthampton Conference

The Living Church News Bureau
Brooklyn, October 8, 1931

THE CLERGY OF THE DIOCESE OF LONG Island are looking forward to the diocesan conference of clergy that is to be held, at the call of the Bishop, the Rt. Rev. Ernest M. Stires, D.D., at Garden City on Monday, October 19th. This one-day meeting will be in lieu of the conference of three days at Easthampton which has become an annual event of much importance, but which proves to be impracticable this year, the General Convention having been in session just at the time when the Easthampton meeting can most conveniently be arranged. On Saturday after the clergy conference, viz. the 24th, also at Garden City, there will be a similar conference for the laymen of the diocese. Already an organization of seventy-five key men is at work, creating interest on the part of other laymen, with the expectation that the forthcoming conference will be better attended than any yet held.

MEN'S MONTHLY COMMUNION

The Men's Communicant League of the diocese of Long Island is "an effort to promote a strong monthly men's communion on the third Sunday of each month; to enlist as nearly as possible all the confirmed men and boys of the parish; with special emphasis upon proper preparation." The service is to be held in each parish at the usual early hour.

RECTOR TEN YEARS

The Church of the Resurrection, Richmond Hill, commemorated the tenth anniversary of the rectorship of the Rev. Arthur R. Cummings, M.A., by a parish reception held last Tuesday evening, the rector's birthday. The Rev. Mr. Williams, pastor of the local Presbyterian church, made a speech to the Rev. and Mrs. Cum-

tings in behalf of the neighborhood Ministers' Union, and the Rev. Charles A. Brown of Bayside spoke for the neighboring parishes. A gift was presented to the rector, who thereupon responded by lauding the members of the parish for their unity and persistence in good works. In conclusion, he named three in particular who deserved praise: the sexton, whose interest and coöperation were ever at command, and whose faithfulness as a Churchman actuated him in the fullest possible performance of every duty; the parish secretary, who all day and every evening was tireless in her work for the church, and who came every morning so full of new ideas that he suspected she slept hardly at all for thinking of things to do; and his wife, for whose understanding and sympathy and encouragement he thanked God every day! And from the applause which greeted the mention of each, it was quite plain that his auditors entirely agreed with him.

INVITATION TO WEEK-ENDERS

The Rev. Allen Evans, Jr., rector of Trinity Church, Hewlett, in a recent issue of his weekly bulletin, said:

"Recently some friends told me they had been invited by summer residents to spend a Sunday in New York with them when they returned to the city this fall. They said, 'Won't you come for the day, and we can all go to church in the morning.' My friends remarked to me that this was



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the first time in years that they had been given an invitation to visit any one and go to church. It would be splendid if there were more people of this sort in this community. This is essentially a week-end community, but why not bring your guests to church with you?"

PAROCHIAL ITEMS

Having himself been born in Palestine and spent his early life there, the Rev. T. D. Harari, of Trinity Mission, Astoria, was able to interpret Bible history and anecdote so fascinatingly that a group of boys came daily through the summer to a Bible class to hear him.

At a dinner conference of the officers and teachers of the Church school of St. Joseph's parish, Queens Village, thirty-nine out of a possible forty-six attended.

At the Church of the Atonement, Brooklyn (the Rev. Jeffrey Jennings, rector), where the customary Sunday schedule of services has for some months been augmented by a service in Italian at 4 in the afternoon, there has now been added a service in Polish at 2 o'clock.

William H. E. Jay, Jr., after serving for eighteen years as treasurer of Trinity

MEMORIALS DEDICATED BY NEW BISHOP OF SOUTH DAKOTA

LAS VEGAS, N. M.—In the building where his father had served 40 years before, the Rt. Rev. W. Blair Roberts, D.D., who is now Bishop of South Dakota, preached a dedication sermon September 27th at St. Paul's Memorial Church, Las Vegas, for the memorial windows recently restored and the gift of a pipe organ, the latter from the estate of the late D. C. Deuel.

Though Bishop Roberts was but a small boy when his father, the late Rev. W. J. Roberts, was rector of St. Paul's, many at the service of dedication remembered him. It was recalled that for months before his death in 1891 how the elder Mr. Roberts, unable to stand and preach his sermons, had to remain seated.

The present rector of the parish, the Rev. F. B. Eteson, in his part of the service, spoke of the improvements made on the property in the past three years, which included a new floor in the old adobe church building now used as a guild hall.

Bishop Roberts, who twenty-three years



ST. PAUL'S
MEMORIAL
CHURCH,
LAS VEGAS,
N. M.

The history of this building, which was built in memory of Bishop Dunlop, is interestingly told in the September 19th issue.

Church, Hewlett, has been obliged to resign on account of ill health.

At the Church of the Epiphany, Brooklyn, the opportunities offered in the parish house this fall include violin lessons for boys and girls, and a weight-normalizing class for women, the latter under the leadership of a member of the parish who is an instructor in the subject at the Y. W. C. A.

The Rev. Earle H. Maddux, formerly an assistant chaplain and instructor in religion at St. Mary's Convent, Peekskill, has joined the clergy staff of St. Paul's, Brooklyn, where he will have special relations with the young people. Another addition to the staff of this parish is Mrs. William Rollo Royce, for eleven years a missionary in Panama and Haiti, who will be in charge of St. Joseph's House, working with women and girls.

At the season's first meeting of the Brooklyn Clerical League, held last Monday, Bishop F. J. McConnell of the Methodist Church, president of the Federal Council of the Churches of Christ in America, gave an address on the Church and World Peace. CHAS. HENRY WEBB.

CHICAGO CATHOLIC CLUB HOLDS FIRST FALL MEETING

CHICAGO—The Catholic Club of Chicago will hold its first meeting of the season at the Church of Our Saviour, 532 Fullerton Parkway, October 20th. The speaker at the table will be Col. Robert I. Randolph, president of the Chicago Chamber of Commerce. Dinner will be served at 6:30 in the parish house when the preacher will be the Rev. Edward S. White, of the Church of the Redeemer.

ago began missionary work in the South Dakota Indian reservations, says that the Sioux nation is becoming highly Christianized. At present there are ninety-nine Church chapels on the nine reservations.

MALONE, N. Y., CHURCH OBSERVES CENTENNIAL

MALONE, N. Y.—St. Mark's Church, Malone, observed the one hundredth anniversary of its founding with various services and functions from September 27th to October 6th. On the first Sunday of the centennial week, there was a corporate Communion of the parish family, and at the later service a historical sermon by the rector, the Rev. Arthur Root Cowdery. An evening service was joined in by other Churches of the town on Sunday, October 4th, with an address by the Rev. S. T. Ruck, rural dean of Ogdensburg.

On Tuesday evening, October 6th, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese was the speaker at a banquet of the parish and representatives of other parishes in the rural deanery of Ogdensburg. This was held in the hall of the Presbyterian church, the ladies of that congregation serving. The Bishop commended this friendly service and remarked that the women of St. Mark's were entitled to a rest once in a century. Testimonials were read from three former rectors of St. Mark's, one of whom was present and gave his felicitations in person. There were also addresses by the son of the Rt. Rev. C. F. Robertson, D.D., Bishop of Missouri from 1868 to 1886, who was once rector of the Malone church, and by the Hon. Frederick H. Bryant, judge of the United States district court.

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OCTOBER 18TH DECLARED NATIONAL DAY OF PRAYER

YORKTOWN, VA.—The Congress of the United States, through the United States Yorktown Sesquicentennial Commission, invites all Churches in America to observe Sunday, October 18, 1931, as a day of special prayer and thanksgiving in connection with the national sesquicentennial celebration at Yorktown.

The General Convention in both Houses at Denver unanimously accepted this invitation for the Church, and expressed the hope that appropriate observances would be held in all of the churches on that Sunday.

At 8 a.m. on that day the Bishop of Southern Virginia, the Rt. Rev. Arthur Conover Thomson, D.D., assisted by the new Suffragan of Alaska, the Rt. Rev. John B. Bentley, will celebrate Holy Communion; at 9:30 the Roman Catholics are to have a field Mass; and at 10:30 the Bishop of Washington, the Rt. Rev. James E. Freeman, D.D., is to preach at Yorktown.

On Monday, October 19th, President Hoover will give an address, to which the schools of America will listen by radio.

The full program of the Sesquicentennial may be secured by addressing the celebration director, Albert R. Rogers, at Yorktown.

REGIONAL CONFERENCES HELD IN MICHIGAN

DETROIT—Ten regional conferences, participated in by approximately ten parishes and missions each, and two mass meetings for Church people of metropolitan Detroit, comprise the educational program of the field department of the diocese of Michigan on the larger work of the Church this fall. The regional conferences have been built around the visit to the diocese of the Rt. Rev. William M. M. Thomas, D.D., of Brazil, and the Rt. Rev. S. Harrington Littell, S.T.D., of Honolulu. The conference plan, under the direction of the Rev. Charles L. Ramsay of Jackson, provides in most cases for afternoon conferences on women's and young people's work, and in some instances evening discussion groups for young people, women (on the Church's program), and vestrymen and laymen. In two Detroit regions, only evening mass meetings will be held, with the visiting bishop making an address, followed by a brief discussion period. The schedule has been planned so that no congregation will need to travel more than fifty or seventy-five miles to attend. The meetings for vestrymen are primarily for the purpose of discussion on the program and the technique of the parish canvass. Under the Rev. Mr. Ramsay's general supervision, ten clergy of the diocese are serving as directors in the ten regions. Mr. Ramsay is vice-chairman of the diocesan field department. On October 18th Bishop Littell is to be the speaker.

DU BOSE STUDENTS HOLD SESSATE LUNCHEON

DENVER, COLO.—Among the informal groups which met in Denver during the General Convention was a gathering at luncheon of former DuBose students on Tuesday, September 22d. Those present were: the Rev. Messrs. E. Dargon Butt, Galveston, Tex., L. A. Wilson, Alvin, Tex., David Jones, Van Buren, Ark., Alex B. Hanson, Colorado, Tex., Alfred C. Bussingham, Winner, S. D., and Mrs. Bussingham; Howard S. Giere, Washington, Kans.; Mrs. Howard S. Giere, rural worker, Washington, Kans.

TO CELEBRATE ANNIVERSARY OF FIRST AMERICAN BISHOP

HARTFORD, CONN.—A committee of five bishops was appointed by General Convention at Denver to arrange for the celebration of the 150th anniversary of the election of Bishop Seabury, first Bishop of the American Church and through whom the American Church received episcopal succession from the Scottish Church. The occasion will be observed on March 25, 1933, at Woodbury. Bishops selected by the Convention are: the Presiding Bishop of the Church, the Most Rev. James DeWolf Perry, D.D.; the Bishop of Connecticut, the Rt. Rev. Edward Campion Acheson, D.D.; the Bishop of New York, the Rt. Rev. William T. Manning, D.D.; the Bishop of Long Island, the Rt. Rev. Ernest M. Stires, D.D.; and the Bishop of Ohio, the Rt. Rev. Warren L. Rogers, D.D.

SEWANEE SEMINARY BEGINS ITS FIFTY-FIFTH YEAR

SEWANEE, TENN.—St. Luke's School of Theology, of the University of the South, Sewanee, began its fifty-fifth official year Wednesday, September 16th, with a registration of nine juniors, six middlers, three seniors, and two special students. Five come from western states, three from the north, eleven from the south, and one Canadian.

A seminary club for informal discussion of the particular problems of seminarians is in embryonic form, and will probably make its formal debut this fall.

Mrs. L. M. Neblett of Memphis, the new matron, replaces Mrs. Fannie Preston who died recently after more than fifty years' service as matron of St. Luke's.

St. Luke's "only seminary newspaper devoted to showing the life of the school and men" will make its appearance again this year. It was originated by last year's junior class and, aptly enough, bears the title: *According to St. Luke's*. An issue appears during each of the three terms and is distributed among bishops, postulants, alumni, and friends.

CHURCH AT BRYAN, TEX., RECEIVES \$10,000 BEQUEST

BRYAN, TEX.—St. Andrew's Church, Bryan, is the recipient of a gift of \$10,000 under the terms of the will of Mrs. J. R. Astin who was killed in an automobile accident September 16th, and a sum of \$45,000 is bequeathed to the Texas Agricultural and Mechanical College, near Bryan, for the endowment of the J. R. Astin scholarship for the education of young men. Mr. Astin was a former state senator and a large land owner.

The rector of St. Andrew's Church, the Rev. William W. Daup, is also student pastor of the college.

Various Aspects of the Holy Communion

The Reverend Henry Davy Waller, late rector of St. George's Parish, Flushing, L. I., author of "The Divine Tragedy," etc. Helpful and stimulating thoughts on the Lord's Supper. A clear exposition, simply told, with deep, strong faith. Foreword by Bishop Rowe. Postpaid 60 cts. — \$5.00 per dozen.

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BERKELEY DIVINITY SCHOOL TO STRESS RELIGIOUS EDUCATION

NEW HAVEN, CONN.—The Berkeley faculty is to be enriched this fall by the addition to it of the Rev. Cyril E. Hudson of St. Albans, England. Mr. Hudson who was at Berkeley for a half-year in 1927-28 returns to teach Homiletics and Religious Education at the school, and will also conduct a seminar in the Psychology of Religion at Yale. Religious Education is to be the main theme this year.

Mr. Hudson, who is diocesan chaplain to the Bishop of St. Albans, has for his chief interest the movement in the Church of England for adult religious education, a movement which has lately received considerable impetus from the Lambeth Encyclical and the Archbishops' Pastoral Letter issued in the summer of 1929.

There are two central organizations in the Church of England striving to help carry out this ideal, and Mr. Hudson is the national secretary of both of these—the Church Tutorial Classes Association and the Teaching Church Group.

Among the objects of the latter is the formation in every diocese of an Adult Religious Movement committee. This is the first result of an attempt to consider the place of the Sunday sermon in the educational program of a parish priest who is prepared to plan for some years ahead.

Among the many other interesting activities of the Teaching Church group is the encouragement of schools of instruction for the clergy, conferences, and schemes of study for young people.

Mr. and Mrs. Hudson spent a few weeks the latter part of the summer in the White Mountains and are now in residence at the Berkeley Divinity School Hostel in New Haven.

SERIES OF CONFERENCES HELD IN ALBANY DIOCESE

ALBANY—John M. Garrison, diocesan secretary of religious education, has conducted two in a series of conferences on leadership training with rectors. The first conference was at St. George's Church, Schenectady, beginning with a corporate Communion, following which the group had breakfast together and then held their conference. The second was in Troy, a luncheon conference at the City Club. A definite result of the conferences is the plan to conduct several training centers for Church leadership beginning November 1st.

PLAN ACTION TO RESCUE CHRISTIANS IN MANCHURIA

PHILADELPHIA, PA.—At a meeting held in Philadelphia, Pa., September 29th, representatives of various religious groups interested in the evangelical refugees from Russia who are now at Harbin, China, awaiting transportation to permanent homes in either North or South America. It was decided to take immediate steps to raise funds to bring the refugees out of China and provide for their colonization in either Mexico, Brazil, or Paraguay.

The whole situation has been brought to a head by the action of the Chinese authorities in threatening to deport the Harbin refugees back into Russia unless measures were taken to get them away. Not only are the refugees greatly in the way in the already much overcrowded city, but they are embarrassing China's trade relations with the Soviet government which looks with disfavor on this harboring of its "criminals" by a friendly

Power. Through the good offices of the Chinese delegate to the League of Nations, an extension of time beyond the date originally set for deportation, October 1st, has been accorded to the relief organizations.

DR. REINHEIMER, PROVIDENCE, CONDUCTS CANVASSERS' SCHOOL

PROVIDENCE, R. I.—The home diocese of the Presiding Bishop, which aims to be the model diocese of the Church, is laying plans for the Every Member Canvass. The purpose it has in mind is to charge the technique of raising funds and balancing budgets with the spiritual power of stewardship.

The Rev. B. H. Reinheimer, D.D., executive secretary of the Field Department of the National Council, came into the diocese to hold a three-day school for rectors, vestrymen, and the chairmen of parish Every Member Canvasses. On October 9th the clergy attended afternoon and evening sessions held at the Cathedral of St. John. The following day a similar program was carried through for the laymen, and on Sunday morning Dr. Reinheimer preached in the Cathedral. Dr. Reinheimer's recently published book, *Rediscovery*, which is now being studied by canvassers all over the country, provided the theme for his lectures.

MONTANA JUNIORS DEDICATE WINDOW TO LIVING RECTOR

FORT BENTON, MONT.—Sunday, October 4th, a stained glass window representing the Epiphany, the gift of the Junior Guild, was dedicated in St. Paul's Church, Fort Benton, by the Rev. Lee H. Young, general missionary, in honor of the Rev. J. N. Chesnutt, D.D., commemorating his fifteen years as rector. Fr. Chesnutt, being crippled with arthritis, sitting in his wheel chair gave the benediction. A banquet at the hotel followed, attended by many of the old parishioners. St. Paul's Church is rich in memorials, among these being marble and bronze tablets to Warden Charles E. Duer and daughter, Elizabeth Duer Walker, and a window in memory of Mr. and Mrs. W. K. Harber.

FOREIGN MISSIONS

NINE OF THE FIFTEEN commissioners representing the Laymen's Foreign Missions Inquiry sailed September 29th on the *Aquitania* to study the entire question of foreign missions in India, China, and Japan. Six other commissioners are to join the group at various places in Europe and in the Far East. The commission will spend nearly a year in visiting mission fields and in appraising factual reports prepared for it during the past twelve months by a group of twenty-five research workers.

The purpose of the entire Laymen's Foreign Missions Inquiry is to appraise, objectively, the activities of foreign missions in India, China, and Japan; to observe the effect of missions on the life of the peoples of the Orient; and to work out a practical missionary program for today.

The seven participating Churches are the Presbyterian Church in the U. S. A.; the Reformed Church in America (Dutch Reformed); the United Presbyterian; the Methodist Episcopal; the Congregational; the Protestant Episcopal; and the Northern Baptist.

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DANIEL CHESTER FRENCH

STOCKBRIDGE, MASS.—At his summer home, Chesterwood, three miles from Stockbridge, Daniel Chester French, noted American sculptor, died in his sleep Wednesday morning, October 7th, at the age of 81, following an illness of but two weeks. His widow and one daughter, Mrs. W. Penn Cresson, are the only surviving relatives. At the Chesterwood studio, where were designed his most notable works, funeral services were conducted Sunday, October 11th, by the Rev. Edmund R. Laine, Jr., rector of St. Paul's Church, and the Rev. George G. Merrill, a former rector. Interment was made in the family lot at Concord, in which city 56 years before he had come into prominence when he designed the statue of The Minute Man of 1875.

But a few days before he became ill, Mr. French had completed a marble figure of Andromeda, that goddess whom in Greek mythology was chained to a rock by order of Poseidon as a sacrifice to a sea monster but was rescued by Perseus.

The "dean of American sculptors" was born in 1850 in Exeter, N. H. Mrs. Cresson, his daughter, is herself nationally known as a sculptor.

NELLIE CUNNINGHAM GAILOR

SEWANEE, TENN.—The diocese of Tennessee suffered a shock when Mrs. Thomas F. Gailor, 75 years old, wife of the Bishop of the diocese, was found dead at the foot of the basement steps in her home on October 8th. It is thought that she missed her footing while descending the stairs in the dark. She was alone in the house at the time. Mrs. Gailor leaves, besides the Bishop, three children: Frank, of Shelby county; Mrs. Robert Cleveland of Baltimore; Charlotte, a teacher in Memphis.

Nellie Cunningham Gailor was the daughter of a prominent Nashville family, her father being a major in the Confederate army. Her grandfather was one of the owners of the old stage coach line operating between Nashville and Bowling Green, Ky.

In 1885—just 46 years ago—she was married to the Bishop, who was then a chaplain of the University of the South. Every year since, though Memphis is the seat of the diocese, they have spent six months of the year at Sewanee, Bishop Gailor becoming vice-chancellor of the university in 1890.

Funeral services which took place Saturday at noon in the University Chapel (All Saints') were attended by members of the university, the Sewanee Military Academy, and the community. They walked beside the casket to the cemetery not far from the chapel.

The services were conducted by an old Sewanee resident and graduate, the Rt. Rev. Charles Colmore, D.D., Bishop of Porto Rico, assisted by the chaplain, the Rev. Moultrie Guerry. The Rt. Rev. James M. Maxon, D.D., Bishop Gailor's Coadjutor, pronounced the benediction. The pallbearers, active and honorary, were selected from the community and from the faculties of Sewanee. A full choir of students led in the singing.

NEWS IN BRIEF

BETHLEHEM.—The Rt. Rev. F. W. Sterrett, D.D., Bishop of the diocese, became a grandfather while attending the General Convention. His older daughter Ann gave birth to Annie Sterrett Baird. Mr. Baird is an engineer from New Orleans.—The diocesan field department arranged a week's itinerary for the Rt. Rev. H. R. Hulse, D.D., Bishop of Cuba. He visited ten parishes and made eleven addresses in the interest of the Church's program.—The convocations of Reading and Scranton met in St. Mark's Church, Mauch Chunk, October 12th and 13th. All the clerical delegates reported different items of the General Convention. Miss Laura Ruddle reported on activities of the women. Plans were discussed to inaugurate a lively campaign for the Church's Program. Bishop Hulse spoke for the General Church, Bishop Sterrett for the diocese. Practically all of the clergy attended this joint session.—Nativity parish, Bethlehem, tendered a farewell reception to the Very Rev. D. Wilmot Gateson and Mrs. Gateson on September 30th. The Dean was presented with a complete golfing outfit and Mrs. Gateson received a traveling bag. The vestry of the church asked Bishop Sterrett to permit the archdeacon, the Ven. H. P. Walter, to act as locum tenens until a new rector is found. The archdeacon is now in charge. This is the second time he serves in this capacity.

CENTRAL NEW YORK.—The eighty-first anniversary of the Church of the Evangelists, Oswego, and the tenth anniversary of the Rev. Henry S. Sizer as rector was observed by special services recently.—Gifts to St. Paul's Church, Endicott, include a silk American flag, a white pulpit fall, white markers, green dossal curtain, and linen for altar cloths.—Extensive repairs have been made to the fifty year-old church building in Redfield, including a new roof and complete renovation of the interior.—A new window in memory of Mrs. Bertha Beckwith was blessed in Grace Church, Earlville, recently.—St. John's Church, Cape Vincent, has received a legacy of \$4,692 from the estate of the late C. V. Swarthout.

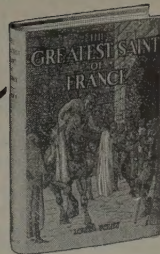
CONNECTICUT.—The consecration of the Rev. Frederick G. Budlong, D.D., as Coadjutor of Connecticut will take place early in December.—Two church steeples in the Fairfield archdeaconry were struck recently by lightning: St. Paul's, Fairfield, and St. John's, Bridgeport. The Bridgeport church suffered severely.—The Rev. George L. Barnes, rector of St. Andrew's Church, Meriden, who has been very ill for the past few months, has been given an extended leave of absence of three months by the vestry of the parish.—The Rev. Frederick R. Sanford, retired priest of Stonington, who on September 30th had a serious operation performed, is reported convalescing, and complete recovery is expected.—The Choate School Conference, held in Wallingford September 29th through October 1st, reports gratifying results.—Trinity College, Hartford, out of its total enrollment of 178 new students registers 156 freshmen. The total undergraduate registration is 406, which is 19 per cent more than last year.

EAST CAROLINA.—At a meeting of the department of religious education, held in St. Paul's parish house, Greenville, N. C., a program for the year, which was presented by Miss Cornelia VanB. Harris, the director of religious education, was approved. Committees for the following were appointed: Children's Work, Young People's Work, College Work, Adult Work, Leadership Training, Extension (Isolated), Negro Work, Publicity. The Rev. W. A. Lillycrop, rector of St. Paul's, Greenville, is department chairman.

ERIE.—On Saturday and Sunday, October 17th and 18th, a lay conference will be held at St. John's Church, Franklin, the Very Rev. Martin Aigner, D.D., rector, with the Bishop of the diocese, the Rt. Rev. John C. Ward, D.D., as chairman, and the Rt. Rev. Middleton S. Barnwell, D.D., as leader. In addition to the bishops of the diocese, speakers will be: the Ven. H. W. Foreman; Dean Aigner; Turner Shacklett, treasurer of the diocese; C. F. Mackey, senior warden of St. John's, Franklin; the Rev. Messrs. Sisto Noce of Farrell, and Frederick G. De Saussure, Meadville; and A. E. Abel, F. A. Bellamy, J. H. Chickering, Hugh Dixon, W. C. Heasley, Frank Rice, Col. E. V. D. Selden, laymen. Mrs. Chickering and Mrs. M. W. Jamieson, of Warren, will tell what the women will do.

FOND DU LAC.—The Church of St. John the Evangelist, Wisconsin Rapids, will be consecrated Sunday morning, October 18th, by the Rt. Rev. Reginald H. Weller, D.D., Bishop of the diocese. The cornerstone of this \$70,000 building was laid July 30, 1929, and the building was dedicated by the Rt. Rev. Harwood Sturtevant, D.D., Coadjutor of the diocese, on January 19, 1930.—The clergy of the diocese

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of Fond du Lac at the call of the Bishops gathered at St. John's Church, Wisconsin Rapids, for a two-day session beginning Thursday, October 15th. Leaders were the Rt. Rev. Frank E. Wilson, D.D., of Eau Claire; the Rt. Rev. G. C. Stewart, D.D., of Chicago; and Bishop Sturtevant. Bishop Sturtevant and selected assistants will confer with the vestry of every mission and aided congregation in the diocese during October and November in the interest of the Church's Program for 1932, preparation for the 1931 Every Member Canvass, and general business administration of the congregations.

LOS ANGELES—Teacher Training Institutes are being arranged in the convocation of Los Angeles for this fall. They will cover a period of five weeks with one session each week, providing a curriculum of four subjects. The Institutes will be held at Trinity Church, Los Angeles; St. Cross, Hermosa Beach; and Holy Trinity, Alhambra.—"Los Siervos" held its fall meeting recently at the Los Angeles Central Y. M. C. A., when the social workers of the organization were entertained at dinner as guests. Mr. Burns, Y. M. C. A. secretary, who spent several years in Y work at Cairo, Egypt, was an interesting speaker, as was Dr. C. N. Thomas, an authority on Mexico, who discussed Mexico and its people from a social standpoint.—Dr. Mary James of the General Church Hospital, Wuchang, was the Woman's Auxiliary speaker on October 13th. The hospital is part of the advance work objective of this diocese. The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of the diocese, told of General Convention, and Mrs. F. W. Stockton, diocesan U. T. O. treasurer, spoke on the great national presentation service at Denver.—The Rev. B. L. Ancell, D.D., principal of Mahan School, Yang Chow, preached at Holy Trinity, Alhambra, on September 27th. Dr. Ancell has concluded his furlough in this country and sailed for China on October 4th, accompanied by Mrs. Ancell.

MICHIGAN—Five Church normal schools will be held this fall by the department of religious education of the diocese of Michigan, in Detroit, Port Huron, the Saginaw Valley, Flint, and Jackson. The schools will be five weeks long, with the exception of the Detroit school, which holds ten weekly sessions. Last year about 75 per cent of the Church school teachers attended the normal schools. The Detroit normal school is presenting twenty classes this year for Church school teachers, adults, and young people. The leaders of the schools comprise religious education experts in the diocese, leaders in the public school system of Detroit and other centers in which the schools are held, and others, often from other communions, whose contribution it is felt will be of value to the schools. Ernest E. Piper, superintendent of the department of religious education, is acting as director, with clergy in the various sections acting as chairmen.—In honor of the tenth anniversary of the coming of the Rev. Everard W. Daniel as rector of the parish, in late September, St. Matthew's (colored), Detroit, held a reception for the rector and people of the parish. The Sunday following the anniversary date a baptismal font was dedicated in memory of the late Touissant L'Overture Lambert, the first child baptized in St. Matthew's parish, in 1846. Mr. Lambert was a lifelong member of the parish, and served as a lay reader for over fifty years. St. Matthew's Church is one of the largest and strongest parishes for colored people in the United States. During the ten years that Mr. Daniel has been rector, the communicant list has grown from approximately 500 to nearly 900. The Church school has practically doubled in the same period. A few years ago the entire diocese took part in a campaign to provide funds to aid St. Matthew's in the erection of a modern and convenient parish house, which is serving the parish and community as well.

NEW JERSEY—St. Andrew's Church, Plainfield, on Sunday, October 4th, celebrated the fiftieth anniversary of the laying of its cornerstone by a service of thanksgiving. The rector, the Rev. Cortlandt H. Mallory, gave a short address. Choral Eucharist followed with a sermon by the Rev. Arthur H. Judge, D.D., of New York. On the following Tuesday at a parish reception the rector read an historical sketch and the Mayor, the Hon. Martin B. Stutsman, spoke.

NEW YORK—St. Thomas' Church, New Windsor, recently celebrated its 200th anniversary. Many returned to the old home town for the celebration. An historical sketch, written by the senior warden, Frank W. Silcock, deserves special mention. The Rev. William H. Morrison is priest-in-charge of the parish.

PHILIPPINE ISLANDS—The Rev. E. G. Mullen has become missionary at Zamboanga after studying the Amoy dialect in South China

for nine months. Mr. Mullen is to make missionary trips out from Zamboanga, and to continue his Chinese studies, in addition to carrying on the regular Church work among the white community in Zamboanga.—Miss May Hairston, who has been teaching in St. Stephen's Chinese School, Manila, has gone to South China for language study.—The Rev. J. C. W. Linsley has been transferred from Zamboanga and the Southern Islands to St. Luke's Church, Manila, where he will also act as chaplain for St. Luke's Hospital. St. Luke's Church is located in the least desirable section of Manila where there is an immense need for Church, hospital, and settlement work. The Church building is permanent, but the other buildings on the compound, including the vitally important hospital, nurses' home, and rectory, all must soon be replaced by modern buildings. The priest in charge is now living across the city and must rely on uncertain street car service until necessary motor transportation shall be provided through the generosity of Church people in the States.

PITTSBURGH—The Rev. Dr. John Ray Ewers, pastor of the East End Christian Church, Pittsburgh, was the speaker at the first fall meeting of the Woman's International League for Peace and Freedom held in Trinity Cathedral House on October 6th.

QUINCY—The tower and chapel roof of St. Paul's Church, Peoria, which were badly damaged by lightning this past summer, had to be entirely rebuilt and a new roof put on the porch.—St. Stephen's Church, Peoria, has received a ciborium given by Mrs. Cora Vicary in memory of her daughter Jane Elizabeth.—On September 13th the Rev. H. A. Burgess celebrated his tenth anniversary as vicar of Christ Church, Rushville, Ill.

TEXAS—The Rev. Thomas Neely Carruthers was instituted rector of Trinity Church, Houston, on October 4th. For the past five years Mr. Carruthers has been rector of St. Peter's Church, Columbia, and the Church of the Holy Cross, Mt. Pleasant, Tenn., Trinity, Houston, is the largest parish in the diocese.

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MEDICAL CARE IN THE PHILIPPINES

HAWKINS K. JENKINS, M.D., writes from Sagada, Philippine Islands, to his home diocese, South Carolina, of the joys and terrors of being the only doctor running the only hospital, assisted by the only American nurse, among more than 15,000 people. The hospital itself is an old building never intended for that purpose, consisting of two bedrooms and a hall-way, a tiny operating room lighted by day by a window on one side, at night by lamp-light, an attic where two or more patients have to be kept, and a little room from stern necessity serves simultaneously as diet kitchen, sterilizing room, store room, and passage-way.

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